श्रीगणेशशारदागुरुभ्यो नमः ॥

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेत श्रीरामचन्द्रस्वामिने नमः ॥

॥ बालरामायणम् ॥

बालकाण्डः ।

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

कोसलनाम्नि समृद्धिमति जनपदे लोकविश्रुता मनुना स्वयं निर्मिता अयोध्या नाम नगरी आसीत् । तस्यां धर्मपरो विजितेन्द्रियो वैश्रवणोपमो लोकस्य परिरक्षिता दशरथो नाम राजर्षिरवर्तत । तस्य च कौसल्या कैकेयी सुमित्रेति तिस्रो भार्याः अभवन् । महात्मनस्तस्य राजर्षेः सुतार्थं तप्यमानस्यापि सुतो नाजायत । ततः स राजा पुरोधसा वसिष्ठेन ऋश्यशृङ्गं पुरस्कृत्य पुत्रार्थं यज्ञकर्म कारयामास । तस्मिन् यज्ञकर्मणि हुतवहात् प्रादुर्भूतो दिव्यपायससम्पूर्णं पात्रं दोर्भ्यां धारयन् प्राजापत्यः पुरुषो राजानमेवमब्रवीत्—'नृपशार्दूल, प्रजाकरमिदं देवनिर्मितं पायसं गृहाण, प्रयच्छ चानुरूपाभ्यो महिषीभ्यः, तासु त्वं लप्स्यसे पुत्रान्'—इति । नृपतिः तथेति तत्प्रतिगृह्य तं पुरुषमभिवाद्य परमया मुदा समपूजयत् । परमभास्वरो दिव्यपुरुषः

मुमुक्षुः—Desiderative of मुच् to give up.

तत्रैवान्तर्दधे । प्रहृष्टो नरपतिरन्तःपुरं प्रविश्य कौसल्यायै पायसार्धं प्रथमं प्रददौ । द्वितीयादर्धादर्धं सुमित्रायै ददौ; ततोऽवशिष्टस्यार्धं कैकेय्यै दत्वा पुनरवशिष्टं सुमित्रायै प्रददौ । ता महीपतेरुत्तमस्त्रियः पायसं तत्प्राश्य नचिरेणैव तेजस्विनो गर्भानधारयन् । ततश्च द्वादशे मासि नवम्यां तिथौ पुनर्वसुनक्षत्रे *पञ्चसु ग्रहेषु स्वोच्चस्थानं गतेषु कौसल्या दिव्यलक्षणसंयुतं राममजनयत्, कैकेय्यां सत्यपराक्रमो भरतो जज्ञे, सुमित्रायां वीरौ लक्ष्मणशत्रुघ्नौ च जज्ञाते ॥

ते च राजपुत्राः शैशवमतीत्य साङ्गेषु वेदेषु च सर्वेषु शास्त्रेषु नैपुण्यं प्रत्यपद्यन्त । परस्परमतिमात्रमनुरक्तानां तेषां मध्ये लक्ष्मणस्य ज्येष्ठे रामे शत्रुघ्नस्य च भरते काप्यसाधारणी प्रीतिरभवत् । राजा दशरथश्चतुर्भिर्महाभागैः पुत्रैः परमप्रीतो बभूव । विवाहार्हं वयः प्राप्तानां तेषां दारक्रियां प्रति चिन्तयति दशरथे, विश्वामित्रो महामुनिरयोध्यां प्रपेदे ॥

दशरथस्तमतिथिं प्रत्युद्गम्य यथाविधि समपूजयत् । मुनिरपि प्रतिगृह्य तां पूजां, पुरे, कोशे राष्ट्रे, जनपदे, बान्धवेषु, सुहृत्सु च राज्ञः कुशलं पर्यपृच्छत् । अथ हृष्टमना राजा विश्वामित्रमुवाच—
"'भगवन्, स्वागतं ते, अपुत्रस्येव पुत्रजन्म, तवेदमागमनं मन्ये । कं वा भवतः कामं करवाणि'—इति ॥"

महातेजा विश्वामित्रः प्रत्यभाषत—'राजन्, सर्वमेतदुपपन्नं महावंशप्रसूते वसिष्ठशिष्ये च भवति । अहं यदर्थमागतोऽस्मि तदाकर्ण्यताम् । सिद्ध्यर्थं नियममातिष्ठतो मे सुबाहुमारीचौ

* 'रवि भौम शनि गुरु शुक्रेषु' इति तिलक व्याख्या ॥

राक्षसौ विघ्नकरौ वर्तेते। न च मे व्रतमध्ये क्रोधावेशो युज्यत इति शापेन तयोर्निवारणमशक्यम्*। तयोर्विनाशाय ज्येष्ठं पुत्रं रामं मे दातुमर्हसि'—इति।

दशरथो विश्वामित्रस्य भाषितं श्रुत्वा मुहूर्तं निस्संज्ञो बभूव। ततः संज्ञां प्रतिपद्यैवमभाषत—'ऊनषोडशवर्षः सुकुमाराङ्गो रामः कथं वा राक्षसैर्योत्स्यते। अहमेव धनुष्पाणिर्भवदीयां व्रतचर्यां गोप्तास्मि। यावत्प्राणान् धरिष्यामि तावन्निशाचरैर्योत्स्ये च। तत्कृपया न रामं नेतुमर्हसि' इति॥

पुत्रविश्लेषकातरस्य दशरथस्य वचनं निशम्य विश्वामित्रः कुपितो बभाषे—प्रथमं यं कमपि कामं करिष्यामीति प्रतिज्ञाय सम्प्रति प्रतिज्ञां हातुमिच्छसि। 'किमिदं साम्प्रतमिक्ष्वाकुवंशे जातस्य भवतः? यदीदं ते क्षमं तर्हि तथा कुरुष्व। अहं यथागतं गमिष्यामि। मिथ्याप्रतिज्ञस्त्वं चिराय सुखी भव'—इति॥

कुपिते कौशिके कृत्स्ना वसुधा भयेन चचाल। देवानामपि महद्भयं बभूव। इत्थंभूते व्यतिकरे भगवान् वसिष्ठो राजानमाबभाषे—"अहं वेद्मि महात्मनो रामस्यानुपमं पराक्रमम्। वृथा विशङ्कया इक्ष्वाकूणां कुले जातो धर्मात्मा च भवान्न धर्मं हातुमर्हति। विश्वामित्रेण गुप्तस्य रामभद्रस्य कुतो भेतव्यम्'—इति॥

तथा वदति वसिष्ठे नृपतिः प्रहृष्टो राममाजुहाव। कृतस्वस्त्ययनं सलक्ष्मणं तं कौशिकाय प्रदाय गमनायानुमेने। प्रतिष्ठमाने च कौशिकानुयायिनि रामभद्रे महती पुष्पवृष्टिरासीत्। कौशिको

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* c. f. त्राणाभावे हि शापास्त्राः कुर्वन्ति तपसो व्ययम्। Kalidasa

राघवाभ्यां सहितः सरयूं तीर्त्वा दक्षिणं तीरमाससाद । ततो रामेति मधुरमामन्त्र्य 'मत्तो बलामतिबलां च विद्ये सानुजो गृहाणेति तमादिदेश । रामः प्रहृष्टो भावितात्मनो महर्षेः सकाशात्ते विद्ये सानुजो जगृहे । मध्येमार्गमविप्रहतं किमपि घोरं काननं दृष्ट्वा 'किं न्विदं दारुणं वनम्' इति रामः कौशिकं पप्रच्छ ॥

महातेजा विश्वामित्रस्तमुवाच—

वत्स ! श्रूयतामस्य दारुणस्य वनस्य वृत्तान्तः । पुरा किलात्र मलदकरूषाभिधानं स्फीतं जनपदद्वयमवर्तत । सुन्दस्य भार्या मरीचस्य रक्षसो जननी ताटका नागसहस्रबला तदिदं विनाश्य काननतां निनाय । सेयं पथिकानां प्राणहारिणी इतोऽध्यर्धयोजने वसति । तामेनां निहत्य देशमिमं निष्कण्टकं कर्तुमर्हसि'—इति ॥

महर्षेरादेशं शिरसा धारयन् दाशरथिर्देशहिताय तमर्थं प्रतिज्ञाय तीव्रं ज्याशब्दमकरोत् । तं शब्दमसहमाना शिलाजालं वर्षन्ती राक्षसी राममभ्यद्रवत् । अभिमुखमापतन्तीं तां रामः शरेणोरसि विव्याध । सा सद्यो धरणीतले पपात ममार च । ताटकावधेन तोषितस्य मुनिवरस्यादेशेन तौ तां रजनीं* तत्र सुखमूषतुः । मुनिदत्तेन मन्त्रग्रामेण समेधितप्रभावौ राघवौ मुनिमनुगच्छन्तौ आश्रमपदमत्रापताम् । महामुनेस्तास्ताः कौतुकावहाः कथाः शृण्वन्तौ तौ राजपुत्रौ न कदापि मार्गखेदमबुध्येताम् ॥

ततो नियतेन्द्रियो मुनिवरो दीक्षां प्रविवेश । राघवौ च निर्निद्रौ महत्या श्रद्धया तपोवनस्य रक्षणे जागरूकाववर्तेताम् ।

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*Accusative of duration.

Note :—Words denoting duration of time are put in the Accusative case ; as, न ववर्ष वर्षाणि द्वादश दशशताक्षः ।

षष्ठेऽहनि समागते सानुचरौ सुबाहुमारीचौ यज्ञशालामुपगम्य रुधिरौघम-र्षताम् । तावदेव राजीवलोचनो राघवो मारीचोरसि शरेण प्रहृत्य तं योजनशतं यावत्समुद्रे चिक्षेप । सुबाहुमाग्नेयास्त्रेण गतासुं पातयित्वा तदनुचराणि रक्षांसि च वायव्यास्त्रेण दूरं विद्रावयामास । तेनाद्भुतेन कर्मणा सर्वेऽपि तपोवनस्था नितान्तं प्रमुदिता राघवं बहुधा प्रशशंसुः ॥

अथ यज्ञे समाप्ते प्रसन्नहृदयो विश्वामित्रो राममावभाषे— 'नरश्रेष्ठ ! मिथिलापतेर्जनकस्य परमपावनो यज्ञ इदानीं प्रवर्तते । तत्र सर्वे वयं यास्यामः । त्वमप्यस्माभिः सह मिथिलां गन्तुमर्हसि । तत्रत्यमप्रमेयप्रभावं शाम्भवं धनूरत्नं च द्रष्टुमर्हसि'—इति । मुने-राज्ञया राघवावपि प्रतिष्ठमानं मुनिमन्वगच्छताम् । मिथिलोपवनं प्राप्तो दाशरथिः कौशिकात् विदितवृत्तान्तो गौतमाश्रमं प्रविश्य गौतमशापे-नादृश्यतां गतां तत्पत्नीमहल्यां शापान्तेनानुजग्राह । अहल्यासहितेन गौतमेन विधिवत्कृतां सपर्यां च प्रतिजग्राह ॥

जनको विश्वामित्रमनुप्राप्तं श्रुत्वा पुरोहितं शतानन्दं पुरस्कुर्वन् सहसा प्रत्युद्गम्य विधिवदभ्यर्हितवान् । निर्वृत्ते मिथः कुशलप्रश्ने स राजा सकुतुकं देवतुल्यपराक्रमौ काविमौ कुमाराविति कौशिकं पप्रच्छ । मुनिरपि राघवानुगतं सर्वमपि वृत्तान्तं यथावद्वर्णयामास । निवेदयामास च तयोर्महाधनुषो दर्शनकौतुकम् ॥

जनको मुनिमेवं व्यजिज्ञपत्—'इदं किल धनूरत्नं देवरातस्य राज्ञो हस्ते न्यासीकृतम् । अस्य चारोपणाय देवा दानवा गन्धर्वा रक्षांसि वा न प्रभवन्ति । अत्र यो भुजवीर्यं प्रकाशयति तस्मै

मत्सुता सीता देयेति च प्रतिज्ञा मया कृता। बहवो राजानः सीतामत्रागत्य वरयामासुः। तथापि धनुषोऽस्य ग्रहणेऽप्यशक्ताः भग्नाशाः निववृतिरे। रामो यद्यस्य धनुष आरोपणं कुर्यात्तर्हि सीतामवश्यं तस्मै दद्याम'—इति॥

विश्वामित्रेण 'धनुर्दर्शय रामाय' इति प्रार्थितो जनको धनुरानयनाय सचिवानादिदेश। महता प्रयासेन बहुभिर्जनसमूहैः समानीतं तद्धनुःश्रेष्ठं 'वत्स, राम! धनुः पश्य' इति विश्वामित्रो रामाय दर्शयामास। रामो विनीतः कार्मुकस्यास्य ग्रहणे पूरणे च यतिष्ये इति वदन् पश्यतां नृसहस्राणां समक्षं लीलया मध्ये गृहीत्वा यावत्पूरयामास तावदेव तन्मध्ये भग्नं बभूव। निर्घातसमेन च तस्य निस्वनेन विश्वामित्रं जनकं राघवौ च वर्जयित्वा सर्वाऽपि जनता मोहं प्रपेदे। ततः प्रत्याश्वस्तेषु जनेषु जनको राजा विश्वामित्रं सप्रमोदमभाषत—'भगवन्! दृष्टवीर्याय दशरथसूनवे रामाय वीर्यशुल्कां सीतां प्रदाय सत्यप्रतिज्ञो भवितुमभिलषामि। शीघ्रमेव भवतोऽनुमत्या वार्ताहरा अयोध्यां प्रयान्तु, आनयन्तु च महात्मानं दशरथं सबान्धवं सपुरोधसं सत्वरमेव'—इति। जनकेन प्रेषिता दूता महता विहितगमना अयोध्यां संप्राप्य राज्ञे दशरथाय सन्तोषवार्तां निवेदयामासुः॥

कौशिकानुग्रहस्य फलायितं तमभ्युदयमभिनन्द्य दशरथः सचिवैः संमन्त्र्य सत्वरं सह चतुरङ्गया सेनया मिथिलां प्रतस्थे। समागतं दशरथं सपर्यया संभाव्य जनकः परमं प्रहर्षं प्रपेदे। ऊर्मिलां लक्ष्मणाय प्रदास्यामीति प्रतिजज्ञे च। अनन्तरं च दूतान् सम्प्रेष्य भ्रातरं कुशध्वजं स्वपुरमानाययत्, यस्यापि विवाहार्हं

कन्यारत्नद्वयं माण्डवीश्रुतकीर्तिनामधेयमवर्तत। ततः सर्वतः प्रवृत्ते विवाहोचिते महोत्सवे इक्ष्वाकुकुलदैवतं भगवान् वसिष्ठो वंशावलीं कीर्तयन् कन्याः चतुर्भ्यः राजकुमारेभ्यः वरयामास। मुनिसंसदि ज्वलतोऽग्नेः समक्षं समं मन्त्रोदकैरानन्दाश्रूणि सिञ्चन् महीपतिरात्मनो भ्रातुश्च ताश्चतस्रः कन्यकाः चतुर्भ्यः राजनन्दनेभ्यः सप्रमोदं प्रतिपादयामास। ते च राजनन्दना वसिष्ठानुमत्या ताः प्रतिजगृहिरे। रामः सीतां, लक्ष्मण ऊर्मिलां, भरतो माण्डवीं, शत्रुघ्नः श्रुतकीर्तिं चात्मनोऽनुरूपां वधूं प्राप्य सुतरां विरराज। विधिवन्निर्वर्तितविवाहैः कुमारैः समन्वितो राजा दशरथः सबान्धवं जनकमापृच्छ्य स्वपुरीं प्रतस्थे॥

स्वगुरोरीश्वरस्य धनू रामेण भग्नमिति जातकोपो जामदग्न्यो रामः पावक इव ज्वलन्मध्येमार्गमाजगाम। त्रिःसप्तकृत्वो मेदिनीं निःक्षत्रियां कृतवतस्तस्य दर्शनमात्रेण दशरथस्य हृदयं चकम्पे। मधुराणि सामवचनानि वदतो मुनीनगणयन् जामदग्न्यो राघवमुपगम्य 'मया समानीतेऽस्मिन् धनुषि ते विक्रमः प्रकाशताम्' इति भाषमाणो वैष्णवं धनूरत्नमर्पयामास। राघवो लीलया तद्गृहीत्वा तस्मिन्नमोघं शरं सन्दधे। चिरं स्वतपसाऽऽर्जितेषु लोकेषु शरप्रभावेण संहृतेषु भग्नदर्पो जामदग्न्यः पुनरपि तपसे महेन्द्रपर्वतं प्रययौ॥

गते जामदग्न्ये प्रमुदितो दशरथः सहानुयायिभिर्लङ्घिताध्वा सुरेन्द्रसदनमिव विराजमानं स्वमन्दिरं सम्प्राप। ते च महात्मानो राजसूनवः कृतदारकर्माणः परमया भक्त्या पितरं शुश्रूषमाणाः तस्य महतीं प्रीतिमुत्पादयामासुः। राजमहिष्यः सर्वा अपि गुणगरीयसीः

मत्सुता सीता देयेति च प्रतिज्ञा मया कृता। बहवो राजानः सीतामत्रागत्य वरयामासुः। तथापि धनुषोऽस्य ग्रहणेऽप्यशक्ताः भग्नाशाः निववृतिरे। रामो यद्यस्य धनुष आरोपणं कुर्यात्तर्हि सीतामवश्यं तस्मै दद्याम'—इति ॥

विश्वामित्रेण 'धनुर्दर्शय रामाय' इति प्रार्थितो जनको धनुरानयनाय सचिवानादिदेश। महता प्रयासेन बहुभिर्जनसमूहैः समानीतं तद्धनुःश्रेष्ठं 'वत्स, राम! धनुः पश्य' इति विश्वामित्रो रामाय दर्शयामास। रामो विनीतः कार्मुकस्यास्य ग्रहणे पूरणे च यतिष्य इति वदन् पश्यतां नृसहस्राणां समक्षं लीलया मध्ये गृहीत्वा यावत्पूरयामास तावदेव तन्मध्ये भग्नं बभूव। निर्घातसमेन च तस्य निस्वनेन विश्वामित्रं जनकं राघवौ च वर्जयित्वा सर्वाऽपि जनता मोहं प्रपेदे। ततः प्रत्याश्वस्तेषु जनेषु जनको राजा विश्वामित्रं सप्रमोदमभाषत—'भगवन्! दृष्टवीर्याय दशरथसूनवे रामाय वीर्यशुल्कां सीतां प्रदाय सत्यप्रतिज्ञो भवितुमभिलषामि। शीघ्रमेव भवतोऽनुमत्या वार्ताहरा अयोध्यां प्रयान्तु, आनयन्तु च महात्मानं दशरथं सबान्धवं सपुरोधसं सत्वरमेव'—इति। जनकेन प्रेषिता दूता महता विहितगमना अयोध्यां संप्राप्य राज्ञे दशरथाय सन्तोषवार्तां निवेदयामासुः ॥

कौशिकानुग्रहस्य फलायितं तमभ्युदयमभिनन्द्य दशरथः सचिवैः संमन्त्र्य सत्वरं सह चतुरङ्गया सेनया मिथिलां प्रतस्थे। समागतं दशरथं सपर्यया संभाव्य जनकः परमं प्रहर्षं प्रपेदे। ऊर्मिलां लक्ष्मणाय प्रदास्यामीति प्रतिजज्ञे च। अनन्तरं च दूतान् सम्प्रेष्य भ्रातरं कुशध्वजं स्वपुरमानाययत्, यस्यापि विवाहार्हे

कन्यारत्नद्वयं माण्डवीश्रुतकीर्तिनामधेयमवर्तत । ततः सर्वतः प्रवृत्ते विवाहोचिते महोत्सवे इक्ष्वाकुकुलदैवतं भगवान् वसिष्ठो वंशावलीं कीर्तयन् कन्याः चतुर्भ्यः राजकुमारेभ्यः वरयामास । मुनिसंसदि ज्वलतोऽग्नेः समक्षं समं मन्त्रोदकैरानन्दाश्रूणि सिञ्चन् महीपतिरात्मनो भ्रातुश्च ताश्चतस्रः कन्यकाः चतुर्भ्यः राजनन्दनेभ्यः सप्रमोदं प्रतिपादयामास । ते च राजनन्दना वसिष्ठानुमत्या ताः प्रतिजगृहिरे । रामः सीतां, लक्ष्मण ऊर्मिलां, भरतो माण्डवीं, शत्रुघ्नः श्रुतकीर्तिं चात्मनोऽनुरूपां वधूं प्राप्य सुतरां विरराज । विधिवन्निर्वर्तितविवाहैः कुमारैः समन्वितो राजा दशरथः सबान्धवं जनकमापृच्छय स्वपुरीं प्रतस्थे ॥

स्वगुरोरीश्वरस्य धनू रामेण भग्नमिति जातकोपो जामदग्न्यो रामः पावक इव ज्वलन्मध्येमार्गमाजगाम । त्रिःसप्तकृत्वो मेदिनीं निःक्षत्रियां कृतवतस्तस्य दर्शनमात्रेण दशरथस्य हृदयं चकम्पे । मधुराणि सामवचनानि वदतो मुनीनगणयन् जामदग्न्यो राघवमुपगम्य 'मया समानीतेऽस्मिन् धनुषि ते विक्रमः प्रकाशताम्' इति भाषमाणो वैष्णवं धनूरत्नमर्पयामास । राघवो लीलया तद्गृहीत्वा तस्मिन्नमोघं शरं सन्दधे । चिरं स्वतपसाऽऽर्जितेषु लोकेषु शरप्रभावेण संहृतेषु भग्नदर्पो जामदग्न्यः पुनरपि तपसे महेन्द्रपर्वतं प्रययौ ॥

गते जामदग्न्ये प्रमुदितो दशरथः सहानुयायिभिर्लङ्घिताध्वा सुरेन्द्रसदनमिव विराजमानं स्वमन्दिरं सम्प्राप । ते च महात्मानो राजसूनवः कृतदारकर्माणः परमया भक्त्या पितरं शुश्रूषमाणाः तस्य महतीं प्रीतिमुत्पादयामासुः । राजमहिष्यः सर्वा अपि गुणगरीयसीः

स्नुषाः प्रतिपद्य नितरां जहृषुः। रामोऽपि तया सर्वगुणसम्पन्नया सीतया समेयिवान्, श्रियेव श्रीपतिः, सुतरां विरेजे। तयोश्च तादृशं प्रेम संजज्ञे, यथा हृदयं हृदयेन व्यक्तमाचख्ये। भ्रातरश्च रामे दृढानुरक्ता मातृभिरुपलाल्यमाना आनन्दस्य परां सीमामध्यगच्छन्॥

पितृभक्ताय सततं भ्रातृभिः सह सीतया।
नन्दिताखिललोकाय रामभद्राय मङ्गळम्॥

॥ बालकाण्डः समाप्तः॥

अयोध्याकाण्डः।

अयोध्याख्ये तु गुर्वर्थे त्यक्त्वा राज्यं गिरौ वसन्।
पादुके भरतायादात् स रामः शरणं मम॥

कृतोद्वाहं भागिनेयं भरतं स्वगृहं नेतुकामो युधाजिदयोध्यां प्रपेदे। नृपतेरनुज्ञया भरतः शत्रुघ्नेनानुगतो मातुलगृहं प्रययौ। तत्र च मातुलेन पुत्रस्नेहेन परिलाल्यमानोऽपि स सन्ततं जरठं जनकमेव मनसा स्मरन्नवर्तत। नृपतेरपि प्रोषितयोस्तयोस्तनययोरुत्सुकं हृदयमासीत्॥

अत्रान्तरे नरपतिः सचिवैः पौरैश्च संमन्त्र्य सर्वगुणानामाकरं प्रजानामनुरागभाजनमात्मनश्च प्रियतमं रामचन्द्रं यौवराज्येऽभिषेक्तुमचीकमत*। प्रजाश्च रामस्याभिषेकाय सर्वात्मना स्पृह-

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*Aorist 3rd person singular of कम् to desire.

यामासुः । अभिषेकवार्ता कृत्स्नामयोध्यानगरीं प्रमोदसागरे प्लावयामास । गृहेषु चत्वरेषु रथ्यासु चतुष्पथेषु विपणिषु राजमार्गेषु च मण्डनविधिः समन्ततः प्रववृते । सर्वत्रापि रामाभिषेकस्य कथैव शुश्रुवे । बाला अपि संक्रीडमाना रामाभिषेकमधिकृत्यैव कथाः कथयामासुः ॥

राजा सुमन्त्रं संप्रेष्य राममानाययामास । पादयोः प्रणिपतन्तं रामं सप्रेमभरमाश्लिष्य राजा प्रजानामात्मनश्च तमभिलाषं तस्मै कथयामास । 'श्वोभावी रामभद्र, तव यौवराज्येऽभिषेक' इति सानन्दमाचक्षाणस्य महीपतेराज्ञां शिरसा धारयन् रघुवरः स्वमन्दिरं निववृते । अभिषेकोचितं च व्रतनियमं जगृहे ॥

यदृच्छया प्रासादस्योपरितलमारूढा कैकेय्या दासी वपुषीव मनस्यपि कुटिला मन्थरा तादृशमयोध्यानगरे मण्डनविधिं साक्षात्कृत्य 'किंनिमित्तोऽयमुत्सवारम्भ' इति रामस्य धात्रीं पप्रच्छ । सा तस्यै रामाभिषेकं भाविनमाचचक्षे । श्रुत्वैव रामस्य विभूतिं कोपेन दह्यमाना सा पापहृदया शयानां कैकेयीं सत्वरमुपगम्य गरकलुषां गिरमेवमुज्जगार— 'उपस्थितमनर्थमबुद्ध्वा किमेवं मुग्धा शेषे[2] । अहो महीयसी ते विपदापतिता । श्वो राजा रामं यौवराज्येऽभिषेक्ष्यति । रामेऽभिषिक्ते कौसल्या महतीमर्हणामवाप्स्यति । त्वां पुनः सर्वोऽपि लोकोऽनादरपात्रं करिष्यति । रामो राजा, भरतो दासश्च भविष्यति'—इति । रामाभिषेकस्य वार्तया

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1 क्रीडोऽनुसंपरिभ्यश्च इत्यात्मनेपदम् ॥

2 शेषे—Present tense second person singular of शी to lie down.

प्रथमं प्रमुदितां कैकेयीं मुहुर्मुहुर्दुरुपदेशमथिशतैर्मथ्नती मन्थरा कथमपि तस्य प्रातिकूल्यं प्रापयामास । साऽपि 'राममितो वनं प्रस्थापयिष्यामि' इति दारुणां प्रतिज्ञां चक्रे ॥

तत्र चेममुपायं मन्थरा निजगाद—

'पुरा किल देवासुरसंग्रामे शक्रसाहाय्यं कर्तुं गतो दशरथोऽनुगतायास्ते शुश्रूषया सन्तुष्टो वरद्वयं ते प्रायच्छत् । तच्च यदेच्छामि तदा ग्रहीष्यामीति तस्मिन्नेव सत्यप्रतिज्ञे त्वया न्यासीकृतमास्ते । तयोरेकेन चतुर्दश वत्सरान् रामस्य वने प्रव्राजनमन्येन भरतस्याभिषेचनं च याच्यताम्' इति । तथा प्रोत्साहिता कैकेयी कोपाविष्टेव क्रोधागारं प्रविश्य धरणीतले संविवेश । दशरथस्तु प्रेयस्यै प्रियवार्तामाख्यातुमिच्छन्नन्तःपुरं प्रविष्टस्तथाभूतां तामभिलक्ष्य भृशमुद्विग्नो बभूव ॥

अथ तां सान्त्वयितुकामो राजा 'देवि केन वा हेतुनैवं विमनीभूताऽसि' इति बहुकृत्वः* पर्यपृच्छत् । केनाभियुक्ताऽसि, केन वा विमानिताऽसीति भूयो भूयः परिपृच्छन्तं तं सा क्रूरहृदयैवं जगाद— 'राजन्, नाहं केनापि विप्रकृता विमानिता वाऽस्मि । अस्ति मे कश्चिदभिप्रायः । तं यदि करिष्यमाणं प्रतिजानीषे तर्हि व्याहरिष्यामि'—इति ॥

तथेति कृतशपथं नरनाथं दत्तपूर्वं वरद्वयमुद्बोधयन्ती रामस्य प्रवासनं भरतस्याभिषेचनं च सा ययाचे । तस्याः सुदारुणं तद्वचनं निशम्यैव स महीपतिरशनिहत इव नष्टसंज्ञो बभूव । ततः कथ-

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* कृत्वसुच् is a nominal suffix added to numerals from पञ्चन् upwards and बहु to denote the times of action.

मपि लब्धसंज्ञो राजा तया तं निष्ठुरं निश्चयमुच्चावचैरुपदेशवचनैस्त्या-जयितुं बहुधा प्रयेते । नरपतेस्तानि सामवचनानि पापहृदयायां तस्या-मूषर इवोप्तानि बीजानि विफलानि परिणेमुः। सा तु 'यदि मदीयामभ्य-र्थनामतिलङ्घ्य राममभिषेक्ष्यसि, तर्हि नियतं पश्यत एव भवत[1], विषं वा पीत्वा पावके वा पतित्वा प्राणांस्त्यक्ष्यामि' इति सशपथं कथयामास । सत्यपाशेन नियन्त्रितः वरद्वयं प्रदातुं प्रत्याख्यातुं वा अपारयन्ननुतापपरवशो राजा बहुशो विलपितैस्तां रजनीं निर्निद्रो निनाय॥

प्रभातायां शर्वर्यां ब्रह्मवर्चसनिधिर्भगवान् वसिष्ठो यथाविधि सुमुहूर्ते रामाभिषेकं निर्वर्तयितुमीहमानः सम्भारानुपगृह्य परितः स्वलङ्-कृतां राजधानीं प्रविवेश । स भगवान् राजगृहद्वारि तिष्ठन्तं कृतमतिं सुमन्त्रमवलोक्य 'मामिहागतं नृपतेराचक्ष्व' इत्यादिशत् । मन्त्री वसिष्ठाज्ञया राजसमीपं गतो राज्ञस्तात्कालिकीमवस्थामविदित्वा सुमधुरै-र्वाक्यैर्नरपतिं रामाभिषेकाय त्वरयामास ॥

दीनो राजा तस्योत्तरं दातुमक्षमस्तूष्णीमासामास । तथा स्थिते राजनि, मन्त्रज्ञा कैकेयी तं प्रत्युवाच—'सुमन्त्र, रामाभिषेकेण[2] समुत्सुको रजनीं जागरितो राजा निद्रावशमुपागतः । नाहं तं प्रबोधयितुमुत्सहे । त्वमेव त्वरितं गत्वा राममानेतुमर्हसि'— इति । 'अश्रुत्वा राजवचनं कथं गच्छामि' इति प्रतिभाषमाणं सचिवं राजा 'सत्यमेष रामं द्रष्टुमिच्छामि' इति बभाषे । सोऽपि

1. This is an instance of the Genitive Absolute अनादरे षष्ठी । (In spite of your sight).

2. प्रसितोत्सुकाभ्यां तृतीया च इति तृतीया—Panini सूत्रम् ॥

राजशासनात्त्वरितो राममन्दिरं जगाम। हर्षाकुलेन परिजनेन द्रुततरं प्रवेशितः समुदितमिव दिनमणिं सुवर्णपर्यङ्के सुखासीनं राममुपगम्य, 'सह महिष्या कैकेय्या पिता त्वां द्रष्टुमिच्छति' इति निवेदयामास च ॥

कैकेय्यामपि मातरीव दृढभक्ती रामो न किञ्चिदनिष्टमाशशङ्के। 'पितुराज्ञामनुष्ठाय शीघ्रं निवर्तिष्ये' इति प्रियतमामनुज्ञाप्य सह सुमन्त्रेण निष्क्रम्य कैकेयीसदनमाससाद। तत्र चादृष्टचरीं कामपि दीनदशामापन्नं म्लानाननं पितरं विलोक्य संभ्रान्तमनाश्चरणयोः कृत-प्रणामः कैकेयीमपि सादरं प्रणम्य नृपतेरभिमुखीभूय तस्थौ। राजा तु कण्ठे सजता गद्गदस्वरेण यत्किञ्चिद्वक्तुमुपक्रान्तोऽशक्नुवन्निव विरराम*। अदृष्टपूर्वं तातस्य तं विकारमवलोक्य रामोऽपि पदा पन्नगं स्पृष्ट्वेव पर्याकुलः कैकेयीमेवं व्याजहार—'अम्ब, कस्य हेतोः पिता मां प्रति कुपित इव लक्ष्यते। कच्चिन्मया किमप्यनिष्टं पितुराचरितम्। यद्यकृतापराधेऽपि मयि तातस्य कथमप्यप्रीतिर्मद्भाग्यपरिपाकादुपनतां तर्हि सा पुत्रवत्सलया भवत्या द्रागपनीयताम्'—इति ॥

कैकेयी स्वार्थैकप्रवणा धृष्टतामवलम्ब्य बभाषे—'न राजा कुपितः, नाप्यस्य किंचिद्दुःखमापतितम्; किंतु स्वकृतां प्रतिज्ञां रक्षितुमक्षमः त्वद्भयादात्मनो मनोगतं वक्तुमसमर्थः क्लिश्यते। यदि तत्सर्वथा करिष्यसि तर्ह्यहं ते तत् कथयिष्यामि'—इति। 'तातस्य वचनात्पावके पतितुमपि सज्जो ह्यहम्। तत्किमेवं मय्यनर्हं

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*व्याङ्परिभ्यो रमः इति परस्मैपदम् (Panini)। रम् preceded by वि, आ or परि takes Parasmaipada terminations.

ब्रवीषि ? तातस्य यत् समीहितं तत्करिष्यामीति प्रतिजाने । अम्ब रामो द्विर्नाभिभाषते ' इत्यार्जवेन ब्रुवाणं तं क्रकचहृदया कैकेयी भृशदारुणमात्मनोऽभिलषितं निर्घृणमवादीत् । ' चतुर्दश हायनानि वने चीरजटाधरो वस '—इति वदन्तीमपि तां निर्विकारेण गम्भीरभावेन, ' अम्ब, नाहमर्थपरो मानुषं लोकमधिवस्तुमभिलषामि, केवलं धर्ममेव पुरुषार्थं मन्यमानं मां मुनिभिः सदृशमवेहि ' इति रघुपुङ्गवः प्रत्यभाषत । ' अद्यैव शीघ्रजवैर्हयैर्दूताः भरतमभिषेकार्थं मातुलालयादानयन्तु ' इति च तां संप्रार्थ्य संज्ञाविहीनं नरपतिं पुनरपि प्रणिपत्य जननीमाप्रष्टुमनाः वनवासाय कृतनिश्चयेन कोपारुणनयनेन लक्ष्मणेनानुगम्यमानः कौसल्या-मन्दिरं प्रविवेश । तावदेव कर्णाकर्णिकया वनवासवार्ता सर्वतः प्रससार । कैकेयीगृहं प्रविशतस्ततो निर्गच्छतश्च तस्य मुखरागं समं दृष्ट्वा जनता विसिष्मिये ॥

अभिषेकोत्सवं प्रतीक्षमाणा राममाता वनवासवार्तया वात्यया लतेव कम्पिता महीतले पपात । धैर्यसागरेण रामेण समाश्वासिता सा रामविश्लेषतप्तस्य प्राणवल्लभस्य क्षते क्षारं मा क्षिपाणीति शोकवेगं नियम्य पत्युः शुश्रूषया स्वं जीवितं सफलममन्यत । ' पितृवाक्यपरि-पालनाय काननं प्रतिष्ठमानं मामनुमन्यस्व ' इति सप्रणामं प्रार्थयमानस्य तनयस्य स्वस्त्ययनकाङ्क्षिणी कौसल्या कथमप्यपनीतशोका निरुद्ध-बाष्पवेगा मङ्गलानि चकार । 'यमेव सर्वोपरि मन्यमानो नियमेन पालयसि स धर्मस्त्वामभिरक्षतु, सर्वे च देवाः सर्वाणि च भूतानि स्वस्ति ते विदधतु ' इति मुहुर्मुहुराशीर्वचनशतानि वर्षन्ती, भवितव्यताबलं तथाविधं विचिन्त्य स्वयमाश्वसती, 'चतुर्दश समाः क्षणमिव नीत्वा पुनरयोध्यामागतं

सर्वसिद्धार्थमरोगं त्वां वत्स पश्यानि' इति व्याहरन्ती सा तमात्मजं विससर्ज ॥

मातरमनुज्ञाप्य स्वगृहमागतः स किञ्चिदवनतमुखः सीतासमीपमवाप। शोकाविष्टमिव प्राणनाथमुपलक्ष्य वेपमानया किमेवं हर्षोचितेऽपि समये परिम्लानोऽसीति तया पृच्छ्यमानः शोकभारमात्मना धारयितुं न प्रबभूव। स सीतामभिदधे—'प्रिये जानकि तत्रभवांस्तातः सत्यरक्षणाय मां वनं प्रव्राजयति, भरतं ममानुजं यौवराज्ये चाभिषेक्ष्यति। चतुर्दश वत्सरान् मधुमूलफलैर्मुनिवृत्तिना मया वने वर्तितव्यम्। सोऽहं वनं प्रस्थितस्त्वां द्रष्टुमागत इदानीमस्मि। मयि वनं याते त्वं राज्ञो भरतस्यानुवर्तिनी धर्मपरायणा वृद्धयोः मम पित्रोः सेवानिरता वर्तितुमर्हसि'—इति ॥

तादृशस्य प्रणयगरिम्णोऽननुगुणमप्रतीक्षितं च रामवाक्यमाकर्ण्य विषण्णहृदया जनकनन्दिनी किञ्चिदिव पारुष्यमवलम्बमाना तं गर्हयितुमुपचक्रमे—'किमिदमननुरूपं मां भाषसे? अनन्यशरणां त्वत्प्राणामिमां परित्यक्तुं किंनु धृष्णोषि। यदि त्वं वनं प्रस्थितोऽसि तर्हि साऽहमग्रतः कुशकण्टकान् मृद्नती गमिष्यामि। यदि चानन्यभावां मामिहोपेक्षसे तर्हि मरणं मे शरणं भविष्यति। यत्र रामो निवसति तद्वनमपि सीताया नन्दनमेव'—इति।) इत्थं सुदृढं भुवाणां सहधर्मचारिणीं वनवासक्लेशानां बहुकृत्वो वर्णनेनापि यदा निवर्तयितुं न शशाक तदा रामः 'त्वदृते* स्वर्गोऽपि न मह्यं रोचत' इति वदन्ननुगमनायानुमेने ॥

शकधृषज्ञाग्लाघटरभलभक्रमसहार्हास्त्यर्थेषु तुमुन् इति विहितः तुमुन् प्रत्ययः—-Panini.

*ऋते (without) governs the Ablative case (पञ्चमी)।

तयोस्तं संवादमाकर्ण्य स्वमनोरथस्य विघातमाशङ्कमानो बाष्प-पर्याकुलमुख: शोकं नियन्तुमशक्नुवंश्च सुमित्रानन्दनो भ्रातुश्चरणौ गाढं निपीडयन् 'आ* शैशवादनुचरमाज्ञाकरं मामिदानीं न विहातुमर्हसि' इति भूयो भूय: प्रार्थयत। 'यद्यार्यो वनाय प्रतिष्ठते तदाऽहं धनुर्धर: पुरो गमिष्यामि सौविदल्ल इव' इति वदन्तं लक्ष्मणमाश्रितवत्सलो रामचन्द्र: कथं नाम विजह्यात्? रामेणानुज्ञात: सौमित्रिर्जननीमापृच्छ्य, 'रामं दशरथं विद्धि मां विद्धि जनकात्मजाम्' इति तस्या निदेशमाम्नायमिव मानयन् राममेवोपतस्थे॥

ब्राह्मणेभ्यो बहुधनमाभरणानि च वितीर्य वसिष्ठस्य भगवत: सत्यां आशिषं उपसंगृह्य च ते त्रयो राजानमनुमानयितुमुपागमन्। शोकार्णवमग्नं महीपतिं प्रदक्षिणीकृत्य प्रणिपत्य च दृढसङ्कल्पास्ते तस्यानुमतिमयाचन्त। ततो राम: कैकेय्या स्वयमर्पितं वल्कलं परिधाय पर्यश्रुनयनै: पौरसङ्घातै: सशोकविस्मयमवलोक्यमान: ससीतालक्ष्मण: सुमन्त्रेण सज्जीकृतं स्यन्दनमारुरोह॥

तेषु रथारूढेषु सुमन्त्र: पवनजवनान् वाजिनश्चोदयामास। सबालवृद्धा कृत्स्नाऽप्ययोध्या परदु:खार्ताताननुसर्तुकामा बभूव। रामोऽपि मधुरैर्वचनै: पौरानाश्वासयन् द्रुतचोदितैरश्वैश्चक्षुर्विषयमतीयाय। यावत्तु रथनेमिसमुद्धूता रजोराजिरदृश्यत तावद्दशरथस्तत्प्रयातायां दिश्येव दत्तचक्षुरवर्तत॥

रामोऽपि तमसातीरे तां रजनीमतिवाह्य प्रातर्गोमतीं सरयूं च समुत्तीर्य धनधान्यसम्पन्नं रम्योद्यानविराजितं च कोसलदेश-

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* आ governs the Ablative case. cf. आ उदकात् प्रियं पान्थमनुव्रजेत्॥

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मतिक्रम्य मुनिगणनिषेविताया लोकपावन्याः गङ्गायाः कूले गुणशालिना-मग्रतःसरेण गुहेन निषादाधिपतिना सङ्गग्मे । भक्तिनम्रो निषादराजो रघुपुङ्गवं स्वविषयमागतं यथावदुपचचार । अपरेद्युरुषस्युत्थाय गुहसमानीतेन न्यग्रोधक्षीरेण जटाः कृत्वा जाह्नवीं तरीतुकामो रामः 'सुदृढा नौरानीयताम्' इति निषादराजं प्रार्थयामास । गङ्गाकूले सुमन्त्रं निवर्तयिष्यन् 'मन्त्रिवर्य, तातस्य सकाशे सततमप्रमत्तो भव'—इति सानुनयं भाषित्वा सह सीतालक्ष्मणाभ्यां गुहानुमतो नावमारुरोह ॥

भागीरथ्या दक्षिणं तीरमासाद्य ते त्रयोऽपि पद्भ्यां सञ्चरमाणा भरद्वाजस्य महामुनेराश्रमं प्रपेदिरे । भरद्वाजस्तं प्रियमतिथिं रामचन्द्रं यथाविधि सच्चकार । अननुभूतपूर्वेण मार्गखेदेन किञ्चिदिव परिश्रान्तास्ते तां रात्रिं भरद्वाजाश्रमपदे सुखमूषुः । प्रभातायां रजन्यां 'मधुमूलफलाढ्यश्चित्रकूटाचल एव भवतु भवतां हृद्यो निवास' इति भरद्वाजगिरा तदाश्रमात्प्रस्थाय ते चित्रकूटमनुप्राप्य माल्यवतीकूले रम्यमाश्रमं निर्माय परमया निर्वृत्या तं गिरिवरमध्यवात्सुः* । विप्रवासदुःखं च व्यस्मार्षुः ॥

रामशून्येन रथेन हर्षशून्येन च हृदयेन निरानन्दां रिक्तामयोध्यां प्रतिनिवृत्तः सुमन्त्रः शोकाकुलो बाष्पाविललोचनः कथमपि नृपतेः सकाशं सम्प्राप्य प्रोषितानां तेषां प्रवृत्तीर्निवेदयामास ।

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1) गम् with सम् is आत्मनेपदी in the intransitive use.

2) चर् with सम्, used only with a noun in the Instrumental case is आत्मनेपदी ॥

* वस् with उप, अनु, अधि or आ governs the Accusative case of the place of action. उपान्वध्याङ्वसः - Panini.

राजा तु रामं जटाधरं निशम्य द्विगुणीभूतशोको मूर्छितो बभूव। अनुक्षणं 'हा राघव! हा वत्स! हा पितृप्रिय! हा ममायासनाशन। क्व गतोऽसि' इति पुनः पुनः परिदेवमानः प्रवासात्प्रभृति पञ्चदिनानि दुःखमयं जीवितं धारयामास। कुमारभाव एव शब्दवेधीति प्रथां गतेन दृप्तेनात्मना कृतस्य मुनिकुमारवधस्य विपाकं तमनुस्मरन्नाचक्षाणश्च परिचर्यारतायै प्रियतमायै कौसल्यायै दशरथः षष्ठे दिवसे निशीथात्परं दिवमारुरोह। अयोध्यायां सा रात्रिः कियतीं व्याकुलतामुदपादयदिति केन वा वर्णयितुं शक्यते।

रामलक्ष्मणौ चित्रकूटे निवसतः। भरतः शत्रुघ्नेन सह मातुः पापकर्मणामनभिज्ञो मातुलगृहे सुखेन रमते। राजा कालधर्मं गतः। राज्यमराजकं जातम्। अनाथाः प्रजाः कं शरणं गच्छन्तु?

'अराजकं राष्ट्रं मा विनाशमवापत्' इति चिन्ताकुला राजकर्तारो महात्मानो मुनयः समेत्य 'त्वमेव कुमारं भरतमन्यं वा राजानमभिषेक्तुमर्हसि' इति पुरोहितं वसिष्ठं प्रार्थयामासुः। पित्रा प्रतिज्ञातराज्यं भरतं सद्यः समानेतुमिच्छन् वसिष्ठः सचिवैः संमन्त्र्य भरताय दूतान् प्रजिघाय। वसिष्ठेन प्रहिता दूताः सप्तभिरहोभिस्त्वरिततरं केकयान् प्राप्य भरतं विज्ञापयामासुः—'राजनन्दन! सामात्यः पुरोहितः सहसा त्वां द्रष्टुमीहते। आत्ययिकं ते किमपि कृत्यमापतितम्। अतस्त्वरमाणेन प्रस्थीयतामद्यैव भवता'—इति॥

पूर्वेद्युरनुभूताभिर्दुःस्वप्नपरम्पराभिराकुलचित्तो भरतस्तेन सन्देशेन संक्षुभिततरो भूत्वा पितुर्मातॄणां रामलक्ष्मणयोश्च पृथक् पृथक् कुशलं पर्यपृच्छत्। 'रामं प्रोषितम्, राजानं वा स्वर्गतम्,

भरताय मा शंसिषुर्भवन्तः' इति पुरोधसा प्रस्थानसमये प्रतिषिद्धाः दूता मृषैव 'सर्वेषां कुशलम्' इत्येकमेवोत्तरं ददुः ॥

भरतो दूतागमनमावेदयन् मातामहं मातुलं चामन्त्र्य प्रस्थानाय तत्वरे। ताभ्यां दत्तानि महार्घाणि पारितोषिकाणि ग्रहीतुमपि ग्लायन्ननुजेन सह सद्यः स्यन्दनमारुह्य प्रतस्थे च ॥

सप्तभिरहोभिरतिलङ्घिताध्वा प्राप्तायोध्यस्तां पुरीमयथापूर्ववृत्तामवलोक्य सन्तप्यमानः स सारथिमाबभाषे—'सूत, सततमयोध्यायां श्रूयमाणस्तुमुलः शब्दो विरतप्रायो वर्तते। उद्यानानि संस्कारशून्यानि हतप्रभाणि पश्यामि। चन्दनागरुवासितः पवनो नात्र प्रागिव प्रवाति। विपणयोऽपि विना वणिग्जनैः शून्यागाराणीव दृश्यन्ते। अशेषा च जनता दीना म्लानानना कृशा मलिना बाष्पाविललोचना नितरामुत्कण्ठितेव विलोक्यते' इत्यादि पुनः पुनरालपन् ससंभ्रमं स्यन्दनादवतीर्य पितुरालयं प्रविवेश। तत्र पितरमदृष्ट्वा मातुर्गृहं प्रविश्य तस्याश्चरणयोः कृतप्रणामः 'कुत्र मे तातः' इति तां पप्रच्छ ॥

'या गतिः सर्वभूतानां तां गतिं ते पिता गत' इति वज्रनिर्घातनिष्ठुरं तदुत्तरं श्रुत्वा भरतो निकृत्तमूल इव बालपादपो महीतले लुप्तसंज्ञो पपात। अथ शनैः शनैर्लब्धसंज्ञम्, तात तातेति विलपन्तम्, 'अम्ब, कीदृशश्चरमः सन्देशो मन्दभाग्याय मे तातेन विहित' इति पृच्छन्तं तं 'हा राम! हा सीते! हा लक्ष्मण!' इति परिदेवमानः पिता ते प्राणानमुञ्चत्' इति द्वितीयेनाप्रियविषेण मूर्छयन्ती कैकेयी स्वनृशंसताया असीमतां प्रकटयामास। स्त्रीस्वभावसुलभेन चापलेनात्मनो दुश्चरितानामियत्तामजानती सा

सुनिर्लज्जमात्मचरितं विस्तरेणाख्याय पण्डितमानिनी तनयहृदयस्याप्यनभिज्ञा तं राज्याभिषेकाय प्रेरयामास ॥

'धर्मात्मना पित्रा, पितृसमेन ज्येष्ठेन च भ्रात्रा विहीनं शापहतं मां धिक्, अपवादजनन्या अपत्रपाया जनन्या उदरादवाप्तजनिं मन्दभाग्यं मां धिक्' इत्यात्मानं शतशो गर्हयन् भरत एकपुत्रायाः कौसल्यायास्तादृशीं शोकसन्ततिमाहितवतीं स्वमातरं च बहुधा निनिन्द । सर्वथाऽपि तन्मनोरथस्यापरिपूरणेन तस्याः दण्डने कृतनिश्चयः शोकं नियम्य तैलद्रोण्यां निक्षिप्तं तातशरीरं वसिष्ठवचसा वह्निसात् कृत्वा प्रेतकर्माणि यथाविधि निर्वर्तयामास ॥

कृतोदकं गताशौचं च तं सचिवा उपगम्य राज्याभिषेकाय प्रार्थयांचक्रिरे । भ्रातृवत्सलो भरतस्तेषामभिषेकोद्यमं निवार्य रामदर्शनलालसः काननं प्रति प्रतस्थे । 'यावदार्यो न निवर्तते तावदरण्ये तस्य दासभावेन वर्तिष्ये, न पुना रामवर्जितां राजलक्ष्मीमादरिष्ये' इति भाषमाणस्य तस्य गुणैकप्रवणतां प्रशंसन्तः सर्वे पौरा रामदर्शनकाङ्क्षिणस्तमनुप्रातिष्ठन्त । तादृशं तस्य रामानुरागमुपलक्ष्य कैकेय्या अपि हृदयमनुशयवशंवदमजायत । सचिवैः पुरोहितेन भ्रात्रा जननीभिश्च समन्वितो भरतः सह चतुरङ्गया सेनया भागीरथीमनु[1] शृङ्गबेरपुरस्याभ्यर्णमाससाद । सेनया सह प्रस्थितं तं विलोक्य 'किं धर्मात्मा भरतोऽपि राज्यलोभेन गुणनिधये रामाय द्रोग्धुं[2] प्रक्रान्तः' इति गुहः प्रथममाशशङ्के ।

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[1] अनु governs a noun in the Accusative.

[2] द्रुह् governs a noun in the Dative case.

क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः—Panini

तेन सुहृत्तरस्तदीयं रामानुनयव्यवसायमवगम्य मुदितात्तस्मै 'वनं गच्छता मध्येमार्गमत्रागतेन रामेणास्मिन्निङ्गुदीपादपमूले उषितम्, अस्यां तृणमय्यां शय्यायां शयितम्, अत्र स्थितेन जटाः कल्पिताः' इति तस्य निवासादिस्थानानि दर्शयन्निषादराज आत्मना साक्षात्कृतं सर्वं राम-वृत्तान्तमवर्णयत्। गुहोक्तिभिर्नवीकृतशोको भरतः सर्सा तस्य रामस्य तादृशीं दशां स्वनिमित्तामाकलय्य मुहुर्मुहुरनुशोचन् 'अद्यप्रभृति फलमूलाशनो जटावल्कलधारी भूमिशयश्च भविष्यामि' इति प्रतिजज्ञे। निषादराजेन गङ्गां तारितः सानुचरस्तदुपदिष्टेन वर्त्मना भरद्वाजाश्रमं जगाम च॥

अनुचारान् दूरे स्थापयित्वा वसिष्ठं पुरस्कृत्य प्रविष्टाश्रमो राजसूनुर्भरद्वाजेन सत्कृतः प्रस्थानहेतुमपृच्छ्यत। 'अपि नाम कौसल्यानन्दने पापमाचरितुमुद्यतोऽसि' इति भरद्वाजेन पृच्छ्य-मानः स पर्यश्रुलोचनः सज्जमानवचाः 'हा हतोऽस्मि! हन्त! भगवानपि मामेवं मन्यते' इत्युत्तरयन् रामानुगतां वार्तामन्वयुङ्क्त॥

भगवतो भरद्वाजस्य गिरा रामं चित्रकूटे सुखोषितमवगम्य दिवसमेकं तदाश्रमे यापयित्वाऽपरेद्युः प्रत्यूष एव स ततः प्रस्थाय परिश्रान्तपरिवारो रम्यं रामाश्रमपरिसरमुपससार। भरतस्य सेनया सहागमनमन्यथा गृहीत्वा क्रोधवश्यतां गतमनुज 'भरते वृथा विशङ्कां मा[1] कृथाः[2]' इति रामः सान्त्वयामास॥

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[1] मा (Indeclinable) is a particle of prohibition usually used with Imperative and Aorist. When used with Aorist the augment 'अ' is dropped.

[2] Aorist 2nd person singular of कृ to do (आत्मनेपदी)

सैनिकान् यथार्हं विनिवेश्य 'भवता जननीजनान्वितेन पृष्ठतो ममागम्यताम्' इति वसिष्ठमाभाष्य शत्रुघ्नेन सुमन्त्रेण चानुयातो भरतो ज्यायसो भ्रातुर्दर्शनायोत्कण्ठितः पुरो ययौ। 'कृतापराधः कथमुपसर्पेयम्' इति मन्दीबभूव। चिराय दृष्टमार्यमवलोक्य 'शोकतरङ्गिणीं तरेयम्' इति तत्वरे। एवमनियतेन पदविन्यासेन हर्षशोकमयानामन्तराले दोलायमानो बाष्पावरुद्धदृष्टी रामस्य पुरतो दण्डवत् प्रणनाम। 'आर्य' इत्यामन्त्र्य परतो वक्तुमपारयन् विरराम च। शत्रुघ्नश्च रुदन् रामस्य चरणौ ववन्दे। रामोऽपि तावुभौ सुदृढं परिष्वज्य बाष्पं विससर्ज॥

जटिलं चीरवसनं विवर्णवदनं कृशमभिज्ञातुमशक्यं भ्रातरं भरतं रामोऽङ्कमारोप्य सप्रेमादरं बभाषे—'वत्स, चिराय दिष्ट्या त्वां पश्यामि। कच्चित्तातः कुशली वर्तते? न हि जीवतस्तस्य त्वं वनमागन्तुमर्हसि। कच्चित्ते प्राप्तराज्यस्य सर्वतः प्रतिष्ठा जाता? अपि कुशली भगवान् वसिष्ठः? अपि कुशलं मातॄणाम्?—इति। एवं क्रमशः सर्वेषां कुशलमन्वयुङ्क्त॥

भरतस्तु नितान्तं दीनात्मा 'ससीतालक्ष्मणे भवति निष्क्रान्ते शोकाभिभूतस्तातो दिवं यात, इति बाष्पगद्गदया गिरा तं जगाद। पितुः पञ्चताप्राप्तिं निशम्य सत्त्वसागरोऽपि रामो गतचेतनः पपात। ततः सुमन्त्रेण भ्रातृभिश्च समाश्वासितस्तातस्य तांस्तान् गुणाननुस्मृत्य पुनः पुनर्विलपन्मन्दाकिनीमवगाह्य विधिना निवापाञ्जलिं दत्वा बदरीमिश्रेणेङ्गुदपिण्याकेन* पिण्डानर्पयामास। तेषां भ्रातॄणां विलापमाकर्ण्य सङ्गताः पौरजनाः शोकेनाभिभूताः अभूवन्; तादृशं भ्रातृस्नेहमुपलक्ष्य विस्मयमभजन्त च॥

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*यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः;—Ramayana.

तावदेव राजपत्न्यो वसिष्ठेनानीता रामसविधमुपजग्मुः । रामो वसिष्ठस्य जननीनां च पादौ जगृहे । अवर्णनीयेन चेतोविकारेणाक्षिप्यमाणाः सर्वे ते काममप्यननुभूतपूर्वामवस्थामनुबभूवुः ॥

अथापरेद्युः पौरेषु पुरोधसि सचिवेषु च यथार्हमुपविष्टेषु विनयावनतो भरतो रामं विज्ञापयामास—'आर्य, यदहं विवक्षामि तद्वक्तुं न मे प्रगल्भताऽस्ति । किंतु सहजप्रणयगरिम्णा किमपि वक्तुं धृष्णोमि । ताते यशश्शेषतां गते अशेषा वसुमती त्वामेव वोढारमिच्छति । नह्यग्रजे ध्रियमाणे रघूणां राजलक्ष्मीः कनीयांसं प्राप्तुमर्हति । चपलाया मज्जनन्या निर्बन्धेन कृत्यमूढतां नीतस्तातो राज्यं मह्यं प्रत्यजानीत । तथापि मम कथमुदेतु मतिविप्लवः ? लोकप्रदीपे भूपे कालेन कवलिते सर्वाः प्रजाः सूर्यस्येव तवोदयं प्रतीक्षन्ते । यदि वा राज्यमार्येण त्यक्तं तदाऽपि दासेन मया पुनः समर्पितमार्यः स्वीकर्तुमर्हति । तत्प्रसीदत्वार्यः । अनाथं राष्ट्रमार्येणैव सनाथीकरणीयम्'—इति ॥

रामस्तमाश्वासयन्नुवाच—'वत्स ! सर्वे भावा अभावावसानाः । राज्यं विभूतयः प्रीतयः प्रियसङ्गमाश्चावश्यं क्षयमेष्यन्ति । स्वीयैः सुचरितैः स्वर्गं गतो धर्मात्मा जनकः सर्वथा नानुशोचनीयः । यथा तातेन सोढ्वाऽपि शोकपरम्परां धर्मोऽनुपालितस्तथा तन्नियुक्तेन त्वया मया च तस्य शासने वर्तितव्यम् । अतो निस्संशयं सह शत्रुघ्नेन याह्ययोध्याम्, प्रकृतीश्चोपरञ्जय, मातरं मा च गर्हय'—इति ॥

बहुशः प्रवर्तिताभिरपि प्रार्थनाभिर्भरतो रामं वनवासप्रतिज्ञायाः किञ्चिदपि च्यावयितुं न शशाक । 'लक्ष्मीरपि चन्द्रादपेयात्,

हिमवान् वा हिमं त्यजेत्, सागरो वेलामप्यतीयात्, न पुनरहं पितुः सन्निधौ कृतां प्रतिज्ञां त्यजेयम्' इति रामो दृढमाचख्यौ । तदा वसिष्ठः प्रजानां योगक्षेमकाङ्क्षया कमप्युपायं निर्ममौ । 'भरत, भ्रातुः पादुके गृहीत्वा तदनुमतो राज्यं पालय' इति स भरतमुपदिदेश । रामं च 'पादुके भरताय प्रयच्छ' इति प्रार्थयामास ॥

सत्यसन्धेन राघवेण वितीर्णे पादुके शिरसा गृहीत्वा 'नगराद्बहिः* कृतवसतिरनयोरर्पितराज्यतन्त्रः चतुर्दश वत्सरान् मुनिवृत्तिरार्यागमनं प्रतीक्षिष्ये, अतीते चतुर्दशे वत्सरे यद्यार्यं न द्रक्ष्यामि तर्हि हुतवहं प्रवेक्ष्यामि' इति सर्वेषां समक्षं प्रतिज्ञां च कृत्वा सर्वैरनुगतैः सह भरतः साकेतं प्रतिनिववृते । तातेन रामेण च विरहितं साकेतं स्वयं प्रवेष्टुमनिच्छन् मुनीनां संमतं नन्दिग्रामं सानुजः प्रपद्य सिंहासनोपरि रामपादुके विन्यस्य पूजयन् जटावल्कलधरो राज्यं परिपालयन्नवर्तत ॥

रामोऽपि भरतस्य जननीनां पौराणां च परिचिते बहुशो भुक्तविभवे चित्रकूटे निवासं नातिहृद्यमाकलयन् सह सीतालक्ष्मणाभ्यां वनान्तरं प्रवेष्टुमाचकाङ्क्ष । ततश्चित्रकूटात् प्रस्थाय महर्षेरत्रेराश्रमं प्राप्य तेन सभाजितस्तां शर्वरीं तत्रातिवाह्य तद्दर्शितेनाध्वना दण्डकारण्यं प्रविवेश ॥

त्यक्तसाकेतवासाय चित्रकूटविहारिणे ।
सेव्याय सर्वयमिनां धीरोदाराय मङ्गळम् ॥

अयोध्याकाण्डः समाप्तः ॥

* बहिः governs a noun in the Ablative case (पञ्चमी)

विराधादिकबन्धान्तान् हत्वा स्वपदमादिशत् ।
विचरन् दण्डकारण्ये भवारण्ये स मे गतिः ॥

तिग्मांशुरिव मेघमण्डलं दण्डकारण्यं प्रविष्टो दुर्धर्षो राघवः सर्वभूतानां शरण्यम्, ब्राह्मया लक्ष्म्या दीप्यमानम्, तापसानामाश्रममण्डलं ददर्श । तद्दृष्ट्वा विनयावनतो धनुर्विज्यं विधाय* ससीतालक्ष्मणोऽभिजगाम । मुनयस्तं विश्रुतविक्रमं रामं विज्ञाय निर्निमेषैरक्षिभिरापिबन्तः सविस्मयं प्रतिगृह्य पर्णशालां प्रवेश्य समपूजयन् । 'त्वद्वीर्यगुप्तानामस्माकं निर्विघ्नानि वर्धन्ते तपांसि' इति तमभिनन्द्य 'न्यस्तदण्डानां जितक्रोधानां च तपस्विनामस्माकं रक्षणे जागरूको भवान् भवितुमर्हति' इति च प्रार्थयामासुः । स्वीकृतातिथ्यो राघवः क्षपामेकां तत्र क्षपयित्वा प्रातः सुमहद्वनान्तरं जगाहे ॥

तत्र गिरिशृङ्गाभं कज्जलश्यामं वैयाघ्रचर्मवसनं सर्वभूतभयङ्करं विराधाभिधानं रक्षस्तेषां पुरः प्रादुर्बभूव । दृष्टमात्रे रक्षसि चकिता सीता वृकत्रस्तेव हरिणी लोलैर्विलोकनै राममालुलोके । भैरवेण नादेन दिशः पूरयन् स निशाचरः क्रुद्धस्तानभिगम्य 'जटिलौ धन्विनौ विरुद्धाचारौ कौ युवाम्' इति जल्पन् जानकीं प्रसह्य जगृहे । तेन पापेनाकृष्यमाणा जनकनन्दिनी प्रवाते कदलीव विवेपे ॥

तदसह्यतमं रक्षसः परिभवं प्राप्य खिन्नो राघवः किं न पश्यसि सौमित्रे सीतां परेण स्पृश्यमानाम्' इति भ्रातरं रक्षोवधाय

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* एतच्च प्रशान्ताश्रमदानुगुण विचेष्टितं वेदितव्यम् ॥

प्रेरयामास । लक्ष्मणेन निशितैः शरैः प्रहृतो विराधः शूलं लक्ष्मणोरसि चिक्षेप । तावद्रामः शरनिकरं वर्षन् शूलं द्विधाकृत्य राक्षसं हतासुमपातयत् । स चात्मनः शापवृत्तां तं रामाय कथयित्वा गर्तक्षेपेण शरीरसंस्कारं च याचित्वा शरभङ्गाश्रमस्य मार्गमुपदिशन् दिवं जगाम ॥

विराधवधेन सीतां समाश्वास्य रामः शरभङ्गाश्रममभिययौ । शरभङ्गः स्वतपसाऽऽर्जितं ब्रह्मलोकं प्रयास्यन् रामागमनं प्रतीक्षमाणोऽवर्तत । स महात्मा रामायात्मवृत्तान्तमाख्याय 'इहारण्ये सुतीक्ष्णो नाम धार्मिको वसति, तं याहि, स ते श्रेयो विधास्यति' इत्युक्त्वा भौतिकं पिण्डं सर्प इव निर्मोकमुत्ससर्ज । वासवेन नीयमानो ब्रह्मलोकं च प्रपेदे ॥

शरभङ्गे द्यां गते तद्वननिवासिनो मुनयः सत्यपराक्रम राममुपगम्य दत्ताशिषः स्वीयां दुर्दशामवादिषुः । 'काननेऽस्मिन् मुनिसंक्षयदीक्षितै राक्षसैरल्पावशेषितान् तपःक्षयभयेन शापदानाद्विरतानस्मांस्त्रातुमर्हसि' इति व्याहरतस्तपोधनान् प्रति स्वयमेव 'दुष्टदण्डने धृतव्रतस्य ममायं भवतां शासनानुग्रहोऽधिक' इत्याश्रुतराक्षसवधो रामस्तदनुमत्या तीक्ष्णतपसः सुतीक्ष्णस्याश्रममयासीत् । सुतीक्ष्णाश्रमे सुखोषितस्तदनुज्ञया दण्डकारण्यवासिनां महात्मनां तांस्तानाश्रमतल्लजान् सेवमानो दश हायनानि अनैषीत् ॥

पुनः सुतीक्ष्णाश्रमं निवृत्य श्रीराघवः तं कुतूहलेनाब्रवीत्—'अस्मिन्नरण्ये मुनिसत्तमो भगवानगस्त्यो निवसतीति बहुशः श्रुतवानस्मि । तस्य महात्मनो रम्यमाश्रमपदं गत्वा तच्चरणे वन्दितुमभिलषामि । कृपया मे भगवान् तदाश्रमपथमुपदेष्टुमर्हति'

इति । ततः सुतीक्ष्णोपदिष्टेन तथा पीतसागरस्य विन्ध्यदर्पदमनस्य वातापितापनस्य मुनेः परममपावनमाश्रमं शिश्रिये ॥

धर्मात्मानं रामं स्वाश्रमं प्रत्यागतं दृष्ट्वा चुलुकितसागरोऽपि स मुनिः प्रमोदसागरे ममज्ज । रामः सह सीतया लक्ष्मणेन च सूर्यवर्चसो महर्षेः पादौ जग्राह । कृताञ्जलिं रघुवरं कुशलं पृष्ट्वा पुष्पफल-मूलादिभिः सत्कृत्य महर्षिरानन्दभरितः प्रोवाच—'पुरुषव्याघ्र, विश्वकर्मणा निर्मितं हेमराजिभूषितं वैष्णवमिदं दिव्यं धनुः, अयं च ब्रह्मदत्तः सूर्यसङ्काशः शरोत्तमः, इमौ च माहेन्द्रौ निशितबाणपूर्णौ निषङ्गौ, अयं च हैमकोशो दिव्यखड्गः, सर्वमेतत् विजयाय मत्तो गृहाण' इति । एवमुक्त्वा सर्वाणि तानि दिव्यायुधानि राघवाय विततार ॥

गृहीतास्त्रं रामचन्द्रमगस्त्यः पुनरपि बभाषे—'राम, सुकुमारी राजगृहोचिता जनकनन्दिनी भर्तृस्नेहप्रचोदिता त्वामनुसरन्ती प्राज्यदोषं वनं प्राप्ता । सैषा यथा न खिद्येत तथा त्वं कर्तुमर्हसि । प्रायेण स्त्रीणामियं प्रकृतिः, यत्समस्थमनुरज्यन्ते पतिं, विषमस्थं त्यजन्ति च । विद्युतां लोलत्वं, शस्त्राणां तीक्ष्णत्वं, पवनस्य शैघ्र्यं च स्त्रीषु सम्मिलि-तानीति मे मतिः । इयं तु शीलाभरणा भर्तृपरायणा दोषासङ्गरहिता रवेः प्रभेव भाति । ससीतासौमित्रिणा च भवता देशोऽयमलंकृतो विराजते'—इति ॥

तथा ब्रुवाणमगस्त्यं रामो 'गुरोरत्रभवतः परितोषेण धन्योऽस्मि' इति प्रतिनन्द्य 'निवासार्हं स्थानमादिश' इति प्रार्थयत । अगस्त्यस्य निदेशेन तौ रघुवरौ गोदावरीतीरवर्तिनीं नित्यपुष्पित-काननां पञ्चवटीं प्रति प्रतस्थाते ॥

पञ्चवटीं प्रस्थितो राघवः पथि महाकायं गृध्रं विलोक्य तं राक्षसं मन्यमानो* जिघांसुरभिदुद्राव। स तु मधुरया वाचा वत्सेत्यामन्त्र्य जगाद—'पितुः सखायं गृध्रराजं जटायुषं मामवेहि। दिष्ट्या सुहृदः सुतौ युवां दृष्ट्वा हृष्टोऽस्मि'—इति। रामलक्ष्मणौ तद्वार्ताश्रवणेनानुस्मृतजनकौ भक्त्या तमपूजयताम्। अप्रार्थित एव रामेण स पक्षिराजः प्रेमभरेण 'अत्र निवसतस्ते सहायो भविष्यामि, युवयोरसन्निधाने सीतां रक्षिष्यामि' इति च प्रतिश्रुत्याकृत्रिमां मैत्रीमाविश्चकार॥

ततो रामः पञ्चवटीं प्राप्य दीप्ततेजसं भ्रातरम् 'आश्रमोचितः सन्निकृष्टजलाशयः सुलभकुशपुष्पफलः प्रदेशः समीक्ष्य परिगृह्यताम्' इत्यादिदेश। स तु 'त्वयि स्थिते वर्षशतं कृतपरिचयोऽपि परवानयं न निर्णेतुमलम्' इत्युक्त्वोदासिष्ट। तदा रामः सुरुचिरं नातिदूरस्थया विकचपद्मया पद्मिन्या विराजमानं पुष्पितैः पादपैः परिशोभमानं कूजद्विहगसंकुलं कमपि प्रदेशं तस्मै दर्शयामास। तत्र भ्रातुरभिप्रायमनुरुध्यमानः सौमित्रिः संहतमृत्तिकां दीर्घैर्मस्करैः कृतवंशां शमीशाखाभिरास्तीर्य दृढपाशावपाशितां कुशकाशशरैः सुपरिच्छादितां समीकृततलां पर्णशालां निर्माय रामाय कृतमाश्रमपदं निवेदयामास। प्रसन्नहृदयो रामः सुमित्रासुतमभिनन्द्य सुखेन तामध्युवास। प्रसन्नमधुराः स्निग्धा वनस्थलीरवेक्षमाणः सह सीतया लक्ष्मणेन च विविधाः कथाः कथयंश्च दाशरथिस्तस्मिन्नाश्रमे क्षणमिव दिवसान्निनाय॥

अथैकदा राक्षसचक्रवर्तिनो लोककण्टकस्य रावणस्य भगिनी शूर्पणखा यदृच्छया तं प्रदेशमाजगाम। सा च वासन्तोपम

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* Agent noun of the desiderative of हन् to kill.

इति । ततः सुतीक्ष्णोपदिष्टेन तथा पीतसागरस्य विन्ध्यदर्पदमनस्य वातापितापनस्य मुनेः परमपावनमाश्रमं शिश्रिये ॥

धर्मात्मानं रामं स्वाश्रमं प्रत्यागतं दृष्ट्वा चुलुकितसागरोऽपि स मुनिः प्रमोदसागरे ममज्ज । रामः सह सीतया लक्ष्मणेन च सूर्यवर्चसो महर्षेः पादौ जग्राह । कृताञ्जलिं रघुवरं कुशलं पृष्ट्वा पुष्पफल-मूलादिभिः सत्कृत्य महर्षिरानन्दभरितः प्रोवाच—'पुरुषव्याघ्र, विश्वकर्मणा निर्मितं हेमराजिभूषितं वैष्णवमिदं दिव्यं धनुः, अयं च ब्रह्मदत्तः सूर्यसङ्काशः शरोत्तमः, इमौ च माहेन्द्रौ निशितबाणपूर्णौ निषङ्गौ, अयं च हैमकोशो दिव्यखड्गः, सर्वमेतत् विजयाय मत्तो गृहाण' इति । एवमुक्त्वा सर्वाणि तानि दिव्यायुधानि राघवाय वितताार ॥

गृहीतास्त्रं रामचन्द्रमगस्त्यः पुनरपि बभाषे—'राम, सुकुमारी राजगृहोचिता जनकनन्दिनी भर्तृस्नेहप्रचोदिता त्वामनुसरन्ती प्राज्यदोषं वनं प्राप्ता । सैषा यथा न खिद्येत तथा त्वं कर्तुमर्हसि । प्रायेण स्त्रीणामियं प्रकृतिः, यत्समस्थमनुरज्यन्ते पतिं, विषमस्थं त्यजन्ति च । विद्युतां लोलत्वं, शस्त्राणां तीक्ष्णत्वं, पवनस्य शैघ्र्यं च स्त्रीषु सम्मिलि-तानीति मे मतिः । इयं तु शीलाभरणा भर्तृपरायणा दोषासङ्गरहिता रवेः प्रभेव भाति । ससीतासौमित्रिणा च भवता देशोऽयमलंकृतो विराजते'— इति ॥

तथा ब्रुवाणमगस्त्यं रामो 'गुरोरत्रभवतः परितोषेण धन्योऽस्मि' इति प्रतिनन्द्य 'निवासार्हं स्थानमादिश' इति प्रार्थयत । अगस्त्यस्य निदेशेन तौ रघुवरौ गोदावरीतीरवर्तिनीं नित्यपुष्पित-काननां पञ्चवटीं प्रति प्रतस्थाते ॥

पञ्चवटीं प्रस्थितो राघवः पथि महाकायं गृध्रं विलोक्य तं राक्षसं मन्यमानो* जिघांसुरभिदुद्राव। स तु मधुरया वाचा वत्सेत्यामन्त्र्य जगाद—'पितुः सखायं गृध्रराजं जटायुषं मामवेहि। दिष्ट्या सुहृदः सुतौ युवां दृष्ट्वा हृष्टोऽस्मि'—इति। रामलक्ष्मणौ तद्वार्ताश्रवणेनानुस्मृतजनकौ भक्त्या तमपूजयताम्। अप्रार्थित एव रामेण स पक्षिराजः प्रेमभरेण 'अत्र निवसतस्ते सहायो भविष्यामि, युवयोरसन्निधाने सीतां रक्षिष्यामि' इति च प्रतिश्रुत्याकृत्रिमां मैत्रीमाविश्चकार॥

ततो रामः पञ्चवटीं प्राप्य दीप्ततेजसं भ्रातरम् 'आश्रमोचितः सन्निकृष्टजलाशयः सुलभकुशपुष्पफलः प्रदेशः समीक्ष्य परिगृह्यताम्' इत्यादिदेश। स तु 'त्वयि स्थिते वर्षशतं कृतपरिचयोऽपि परवानयं न निर्णेतुमलम्' इत्युक्त्वोदासिष्ट। तदा रामः सुरुचिरं नातिदूरस्थया विकचपद्मया पद्मिन्या विराजमानं पुष्पितैः पादपैः परिशोभमानं कूजद्विहगसंकुलं कमपि प्रदेशं तस्मै दर्शयामास। तत्र भ्रातुरभिप्रायमनुरुध्यमानः सौमित्रिः संहतमृत्तिकां दीर्घैर्मस्करैः कृतवंशां शमीशाखाभिरास्तीर्य दृढपाशावपाशितां कुशकाशशरैः सुपरिच्छादितां समीकृततलां पर्णशालां निर्माय रामाय कृतमाश्रमपदं निवेदयामास। प्रसन्नहृदयो रामः सुमित्रासुतमभिनन्द्य सुखेन तामध्युवास। प्रसन्नमधुराः स्निग्धा वनस्थलीरवेक्षमाणः सह सीतया लक्ष्मणेन च विविधाः कथाः कथयंश्च दाशरथिस्तस्मिन्नाश्रमे क्षणमिव दिवसान्निनाय॥

अथैकदा राक्षसचक्रवर्तिनो लोककण्टकस्य रावणस्य भगिनी शूर्पणखा यदृच्छया तं प्रदेशमाजगाम। सा च वासवोपमं

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* Agent noun of the desiderative of हन् to kill.

महाबाहुमभिरामं रामं दृष्ट्वा काममोहिता बभूव । दुर्मुखी विरूपाक्षी वामभाषिणी दुर्वृत्ता च सा राक्षसी सुमुखं राजीवलोचनं मधुरभाषिणं धर्मात्मानं राममुपगम्य तद्वार्तामवगम्यात्मचरितं व्याचक्षाणा 'चिरायभव भर्ता मे, सीतया किं करिष्यसि' इति निस्त्रपं निजगाद ॥

रामस्तां स्मितपूर्वं व्याजहार—'भवति, अहं कृतदारः, इयं च मे दयिता न त्यागमर्हति, त्वद्विधानां नारीणां दुःसहं खलु सापत्न्यदुःखम् । तदलं तवानया वाञ्छया । अकृतदारममुं ममानुजं लक्ष्मणं भर्तारं भजस्व'—इति । एवं रामेण गदिता राक्षसी सहसा तं विसृज्य लक्ष्मणमुपगम्य तथा प्रार्थयत । तेन च स्मयमानेन, 'अहमार्यस्य दासोऽस्मि, अनेन रूपेणान्विता त्वं कथं दासपत्नी भवितुमभिलषसि' इत्यभिहिता तं परिहासमजानती राममेव पुनः प्रपेदे । एवं गतागताभ्यां खिन्ना सा सीतां स्वमनोरथस्यान्तरायं मत्वा तन्निग्रहेच्छया तामभ्यद्रवत् । तदा कुपितो रामः 'इमामतिमतासतीं विरूपयितुमर्हसि' इति लक्ष्मणमादिदेश । सोऽपि तरसा करवालमुद्धृत्य रामसमक्षमेव तस्याः कर्णनासिकं चिच्छेद ॥

निकृत्तकर्णनासा निशाचरी घोरं निनदन्ती बहुशः पीतपूर्वं रुधिरमिव वमन्ती रक्तसिक्तसरणिर्द्रुततरं धावन्ती भ्रातरं खरमुपेत्य स्ववृत्तान्तं सर्वमभिदधे । स्वसुः परिभवेन दीप्तकोपः खरो रामलक्ष्मणयोर्निग्रहाय महाबलान् चतुर्दश राक्षसान् प्रजिघाय । उद्यतायुधान् शूर्पणखादर्शितेन पथा योद्धुमापततस्तानवलोक्य

* द्वन्द्व Compound consisting of words expressive of limbs of living beings is always in neuter gender and singular number.

रामः सौमित्रिं सीतायाः पालनाय नियुज्य चामीकरविभूषितं महद्धनु_राधाय संमुखीबभूव । ते चतुर्दशापि प्रत्येकं राघवं प्रति शूलनि चिक्षुपुः । रामोऽपि तावद्भिः सायकैः शूलानि शतधाकृत्य निशितैरपरैश्चतुर्दशभिः शरैस्तेषां प्राणान् जहार ॥

चतुर्दशसु तेषु निमेषमात्रेण रामबाणाग्निशलभतां प्राप्तेषु शूर्पणखा तापेन दह्यमाना पुनः खरमभिगम्य बहुधा तं गर्हयामास । 'धिक् ते शूरमानिनो विकत्थनस्य बाहुबलम्* यदि तौ मानुषौ हन्तुं न शक्नोषि तर्हि जनस्थानात्तूर्णमपयाहि । अन्यथा रामतेजसाऽभिभूतः क्षिप्रं विनङ्क्ष्यसि ' इत्यादिभिर्वाक्यैः खरक्रोधमुत्तेजयन्ती भृशदुःखिता सा कराभ्यामुदरं *हत्वा रुरोद ॥

तयैवं वाग्वज्रेण प्रहृतः खरः सहसा रणाय सन्नह्य नीलजीमूतवर्णानां रक्षसां चतुर्दशभिः सहस्रैरनुगम्यमानः सह दूषणत्रिशिरोभ्यां सेनापतिभ्यां राममभिययौ । सीतां लक्ष्मणे विन्यस्यामुक्तहेमकवचो मण्डलीकृतकार्मुको रणपण्डितो राघवो भीमविक्रमाणां रक्षसां चतुर्दश सहस्राणि स्वयमेक एव सहस्रशो विमुक्तैः शरैर्निहत्य खरं सदूषणत्रिशिरसं च यमनगरातिथिं वितेने । अद्भुतेन रामविक्रमेण विस्मिता देवाः कुसुमानि, महर्षयश्च स्वस्तिवाक्यानि राघवे ववृषुः । वैदेही च शत्रुहन्तारं महर्षीणां सुखावहं रणाजिरादावर्तमानं वल्लभं परिषस्वजे ॥

रामाभिभवेन दूयमानहृदयाऽमर्षविवशा च शूर्पणखा लङ्कां गत्वा राक्षससार्वभौमं रावणममात्यपरिवृतमभिगम्य परुषया

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*कराभ्याम् उदारताडनं राक्षसीनां स्वभावः ।

गिरैवं व्याजहार—'प्रमत्तः स्वैरवृत्तो निरङ्कुशः समापतितं महद्भय-मबुध्वा किमेवं वर्तसे? भीमकर्मणां रक्षसां चतुर्दश सहस्राणि खरदूषणत्रिशिरसश्च पदातिना रामेणैकाकिना शरैः पञ्चतामनायिषत। दुर्धर्षेण राघवेण ऋषीणामभयं दत्तम्, दण्डकारण्ये च क्षेममापादितम्। तस्य धर्मपत्नीं राकाशशिनिभाननामनवद्याङ्गीं सीतां तव भार्यां चिकीर्षुरहं हठादानेतुमुद्यता। तस्योद्यमस्य फलमिदं तदनुजादधिगतं मदीयं वैरूप्यं किं न पश्यसि? सर्वमेतदवबुध्य यत्ते रोचते तत्कुरुष्व'—इति॥

रोमहर्षणं शूर्पणखायास्तर्जनं कर्णाभ्यां निपीय कोपाकुलो दशमुखः सत्वरमुत्थाय सचिवान् विसृज्य रथमारुह्य वियत्पथेन प्रातिष्ठत। समुद्रस्य परं पारमुपागतो दशकन्धरो रम्यं तपोवन-मधिवसन्तं रजनीचरं मारीचमुपेयाय। तेन यथार्हं सत्कृतः कुशलमागमनहेतुं च पृष्टो विनीत एवमावेदयामास—'मारीच, श्रूयतां मे वचनमवधानेन। अहमिदानीमार्तस्त्वां प्रपन्नोऽस्मि। जनस्थाननिवासिनः खरप्रमुखाश्चतुर्दशसहस्राधिका राक्षसाः कार्मु-कद्वितीयेन रामेण कालधर्मं प्रापिताः, भगिनी मे शूर्पणखा तदनुजेन लक्ष्मणेन विरूपिता च। तस्य प्रतिचिकीर्षुरहं जनस्थानात्तस्य भार्यां सीतां जिहीर्षामि। तत्र मे साहाय्यं कर्तुमर्हसि। भवता रजतबिन्दुचित्रितस्य हेममृगस्य रूपं धारयता सीतायाः प्रमुखे चरितव्यम्। अपूर्वमृगरूपं त्वां विलोक्य सा 'गृह्यतामयम्' इति भर्तारं लक्ष्मणं चाभिधास्यति। ततस्तयोरपाये शून्यं तदाश्रमं प्रविश्य निराबाधस्तां विधुन्तुद इव विधुसुषमां सुखेन हरिष्यामि'—इति॥

मारीचो वक्रं पन्थानमाश्रितस्य राक्षसपतेस्तमुद्योगमकुशलो-

दर्कमाकर्ण्य राघवाद्रावणाच्च सममेव चकितहृदयो बभाषे—'राजन्, सततं प्रियवादिनः पुरुषा लोकेऽत्र सुलभा एव। अप्रियस्यापि पथ्यस्य वक्तारः श्रोतारश्च कामं विरलाः। तदग्रतो विषतुल्यमपि परिणामेऽमृतोपमं मद्वाक्यं मा तिरस्कार्षीः। रामस्य सुमहद्वीर्यमविदित्वा त्वमेवं मन्यसे। अयमस्मि रामपराक्रमस्य साक्षी। स हि संक्रुद्धो लोकानराक्षसान् विदध्यात्। यदि मया निवार्यमाणोऽपि प्रसह्य सीतां हरिष्यसि तर्हि सबान्धवो यमक्षयं गमिष्यसि'—इति। एवं वदन् विश्वामित्रयज्ञे दण्डकारण्ये चात्मनाऽनुभूतमातङ्कं वर्णयामास॥

कालचोदितो राक्षसचक्रवर्ती मारीचोपदेशं न प्रतिजग्राह। 'यदि मदाज्ञां न करोषि तर्हि त्वामहमद्यैव हन्यामिति जानीहि, न हि राज्ञः प्रतिकूलवर्ती सुखं लब्धुमर्हति' इति स मारीचमुवाच। स्वामिप्रीतये रामबाणैः प्राणहानिर्वरमिति मन्यमानो मारीचो विमानमारुह्य रावणमनुससार॥

रामाश्रमं प्रविष्टमात्रः कामरूपी मारीचः क्षणेन नानारत्नविचित्रितः परमशोभनो हेमहरिणः संजज्ञे। आश्रमपरिसरे कुसुमान्यपचिन्वती जानकी तमाश्चर्यरूपं हरिणं संप्रेक्ष्य रामं लक्ष्मणं चामन्त्र्य 'मनोहरोऽयं हरिणः क्रीडार्थमानीयताम्' इत्यसकृदभ्यर्थयामास। 'समाप्तवनवासैरस्माभिरयोध्यां नीतश्चेदन्तःपुरालङ्कारोऽयं भविष्यति। यदि सजीवो न गृह्यते तदाऽपि निहतस्यास्य सुरुचिरं चर्म नः कोमलं रमणीयमास्तरणं भविष्यति' इत्यादि कौतुकावेशेन कथयन्त्या सीतया प्रचोदितः स्वर्णमृगस्य च रूपेण प्रलोभितो रामस्तं ग्रहीतुमियेष। 'सौमित्रे हरिणमानेतुं

यावद्गच्छामि*; त्वया पुनरप्रमत्तेनाश्रमे स्थित्वा सीता संरक्ष्यताम्' इति लक्ष्मणमादिश्य रामः कार्मुकहस्तो हरिणमनुदुद्राव ॥

मायाविनामग्रेसरो मृगरूपी मारीचो रामं मोहयामास। छिन्नाभ्रैः परीवीत इव शरच्चन्द्रमाः क्षणमात्रं दृश्यमानः क्षणान्तरेऽन्तर्हितश्च स राममाश्रमादतिदूरमाचकर्ष। मुहुरुपसरन्तं पुनरपसरन्तं च तं निरीक्ष्य कुपितो राघवस्तज्जिघांसया ज्वलितं ब्रह्मास्त्रं तदुपरि चिक्षेप। तेन भिन्नहृदयो मृगो भृशातुरस्तालमात्रमुत्प्लुत्य राक्षसवपुर्धरो धरणीतले पतित्वा हा सीते! लक्ष्मण! इति रामस्वरानुकारिणा स्वरेण क्रोशन्नसूनुत्ससर्ज। तदैव रामो राक्षसीं मायां तामवाबुध्यत। मारीचस्येदमाक्रन्दितमाकर्ण्य सीता कथं भवेत्, लक्ष्मणश्च कामवस्थां गमिष्यति इति चिन्ताकुलः सत्वरं स्वाश्रमाभिमुखं ससार ॥

आश्रमस्था सीता भर्तुरिव तमार्तस्वरं विज्ञाय, 'गच्छ जानीहि राघवम्' इति लक्ष्मणमुवाच। कान्तारमध्ये चकितमानसां हरिणवधूमिव वेपमानां वैदेहीमाश्वासयितुमिच्छन् सौमित्रिः प्रतिबभाषे —'देवि, देवदानवराक्षसैरप्रधृष्ये राघवे मा शङ्क्यतामपायः। निर्वृतेन हृदयेन कतिचन क्षणान् प्रतीक्षस्व। तावद्राघवो हरिणं निहत्य निवर्तिष्यते। बहुच्छद्मानो हि राक्षसाः। मायाविभिर्निशिचरैरनिशमुपद्रुते महारण्ये तत्रभवता रामेण मयि न्यासीकृतां त्वां कथमेकाकिनीं त्यजेयम्?'—इति ॥

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* Present tense used along with यावत् and पुरा (Indeclinable) denotes future tense; यावत् गच्छामि पुरा गच्छामि = गमिष्यामि ॥

तथा वदन्तं भ्रातृवत्सलं सत्यवादिनं सुमित्रासुतमपि दैवदुर्विपाकाज्जनकनन्दिनी परुषं वाक्यं व्याजहार—'अनार्य, रामस्य महदपि व्यसनं तव प्रियमिति मे प्रतिभाति। तृणच्छन्नकूपतुल्ये प्रच्छन्नचारिणि त्वयि विस्रब्धहृदयो राम एवानुशोचनीयः'—इति॥

इत्थं तस्या अप्रतीक्षितं रोमहर्षणं वचनमाकर्ण्य शतधा विदीर्यमाणहृदयो जितेन्द्रियो लक्ष्मणः पुनस्तां जगाद—'देवि, न स्त्रीणामप्रतिरूपं वचनमस्ति। श्रोत्रयोरुभयोस्तप्तनाराचसन्निभस्य त्वद्वचनस्य नाहमुत्तरं वक्तुमुत्सहे। त्वत्पारुष्यस्य सन्तु साक्षिणः सर्वे वनचराः। सर्वथाऽपि वनदेवतास्त्वां रक्षन्त्विति परं प्रार्थये। अपि त्वां पुनरागत आर्येण समन्वितां पश्येयम्?'—इति। सबाष्पवर्षमालपन् रामचरणसेवामेव सन्तापभेषजमभिकाङ्क्षंस्तरसा प्रतस्थे सौमित्रिः॥

तदन्तरमासाद्याभव्यो राक्षससार्वभौमः परिव्राजकरूपधारी पर्णशालां प्रविश्य वैदेहीसविधमुपजगाम। सा तं वस्तुतो यतिमेव मन्यमाना स्वागतेन मानयन्ती स्वं रामस्य महिषीं निवेद्य तं तदीयनामगोत्रादि दण्डकासञ्चारहेतुं च पप्रच्छ। कतिपयान् क्षणान् प्रतीक्षसे चेन्मद्भर्तुरर्हणां लप्स्यसे' इति निमन्त्रयामास च॥

प्रसह्य हरणोत्सुको रावणस्तद्वाक्यं निशम्य 'अहं स विश्वविजयी सर्वसम्पदामास्पदं रावणः' इत्यात्मानं श्लाघमानः सीतामनार्यजुष्टया सरण्या प्रलोभयितुमारभत॥

जनकनन्दिनी रावणवचनं श्रुत्वा बलवच्चुकोप। सिंहविक्रमं राक्षससार्वभौममपि सा तृणायापि अमत्वा रामपत्न्या युक्तरूपं

तदुत्तरं प्रददौ । अहं हि सिंहसङ्काशं राघवमनुव्रता । जम्बुकः सिंहीमिव मां नोपसर्तुं त्वमर्हसि । राघवस्य प्रियां भार्यां यः कामयते स सर्पस्य वदनाद्दंष्ट्रामादातुमिच्छति, यो रामस्य भार्यां प्रधर्षयितुमिच्छेत्स ज्वलितमग्निं वस्त्रेणाच्छाद्य हर्तुमिच्छेत्' इति सा तं बहुधा तर्जयामास ॥

एवं तया भर्त्स्यमानः स मानी संक्रुद्धो भूत्वा सौम्यं वपुरुत्सृज्य तीक्ष्णतममात्मरूपं प्रतिपेदे । गिरिशृङ्गाभं तीक्ष्णदंष्ट्रं मृत्युसङ्काशं तं दृष्ट्वा वनदेवता भयार्ताः पलायाञ्चक्रिरे । स सीतां परुषया गिरा सन्तर्ज्य सहसा स्यन्दनमारोपयामास ॥

राक्षसेन्द्रेण विहायसा ह्रियमाणा जानकी भृशातुरोन्मत्त-चित्तेव चुक्रोश—'हा लक्ष्मण, त्वद्वाक्यविमुखी विमूढाऽहं रक्षसा ह्रिये । हा नाथ! धर्महेतोरर्थं सुखं जीवितं च परित्यजं-स्त्वमधर्मेण ह्रियमाणां हन्त मां न पश्यसि । अविनीतानां विनेता त्वं कुत एवंविधं पापचरितं न शास्सि? त्रैलोक्यरक्षादीक्षितस्त्वं कथं रक्षसा ह्रियमाणां दयितामुपेक्षसे? अयि चूतकेसरकर्णिकाराः, स्वस्त्यस्तु वः, मां रक्षसा हृतां रामाय शंसत । गोदावरि, त्वां वन्दे, गिरयः, भवतामयमञ्जलिः । सर्वे यूयं रक्षसा हृतां मां रामाय शंसत' —इति । इत्थं सुकरुणया वाचा विलपन्ती वैदेही वनस्पतिगतं गृध्रराजं जटायुषं दृष्ट्वा तमामन्त्र्य 'बलीयसा राक्षसेन्द्रेण हृतां मां राघवाभ्यामाख्यातुमर्हसि' इति प्रार्थयामास ॥

तस्याः क्रन्दितमाकर्ण्य प्रबुद्धः पक्षिराजः स्वावासमविहायैव राक्षससार्वभौममनुनेतुमनाः शुभां गिरं व्याजहार—'भ्रातर्दशग्रीव, सनातनधर्मे स्थितः सत्यसंश्रवो भवान्निन्दितं कर्म कर्तुं नार्हति ।

धीरेण हि यथाऽऽत्मनस्तथाऽन्येषां दाराः पराभिमर्शनाद्रक्षणीयाः। स त्वं धर्ममर्मज्ञः कथं गर्हितं परदाराभिमर्शनमाचरेः? जनस्थानमराक्षसं कृतवतस्तस्य भार्यां हृत्वा कथं कुशली भविष्यसि? त्वमात्मनैव ग्रीवायां कालपाशं प्रतिमुञ्चसीति मे प्रतिभाति। अहं वृद्धः क्षीणसत्त्वः। त्वं बलिष्ठो धन्वी सरथः कवची सायुधश्च। तथापि, जीवतो मम, प्रसह्य वैदेहीं हरन् कुशली गमिष्यसि। तिष्ठ तिष्ठ, वृन्तादिव फलं रथोत्तमात्त्वां पातयिष्यामि' इति वदन् धीरोचितया परिपाट्या तं निवर्तयितुमुदयुङ्क्त॥

गृध्रराजेनैवमुक्तो राक्षसेन्द्रः क्रोधताम्राक्षस्तमभिदुद्राव। रावणेन कीर्यमाणानि शरजालानि प्रतिगृह्णन् स जरठस्तीक्ष्णनखाभ्यां चरणाभ्यां निशिताग्रेण च तुण्डेन रावणस्य शरीरं बहुशो विदार्य तं रथात्पातयामास। ततः क्रुद्धो दशग्रीवः खड्गमुद्धृत्य गृध्रपतेः पक्षौ पादौ च निकृत्य तं भूमावपातयत्॥

जटायुषं महीतले निपतितं क्षतजोक्षितमवेक्ष्य सुदुःखितां विलपन्तीमशरणां जानकीं भूयो विहायसा स नेतुमारभत। तथा ह्रियमाणा सा मध्येमार्गं गिरिशृङ्गस्थान् पञ्च वानरपुङ्गवान् ददर्श। 'दिष्ट्या रामाय मद्वार्तामेते शंसेयुः' इति संभाव्य सा कनकप्रभं कौशेयमुत्तरीयं सहभूषणं तन्निकटे मुमोच। संभ्रान्तमना दशाननस्तत्कर्मानवबुध्यमान एव लङ्काभिमुखः सत्वरं जगाम॥

बहुधा प्रार्थिता प्रलोभिता च वैदेही कोपपरुषया वाचा राक्षसपतिमुवाच—'राक्षसाधम, आत्मनो दुश्चरितानां फलमचिरेण भोक्ष्यसे। मामकमिदं शरीरं बधान छिन्धि भिन्धि वा। तत्र त्वं प्रभवेः। न पुनः कथमपि मामपक्रोशेन योजयितुं शक्ष्यसि'—इति॥

तां भीषयितुकामो रावणः 'यदि द्वादशभिर्मासैरिहस्था न मे वशमेष्यसि तर्हि सूदास्त्वां कणशश्छेत्स्यन्ति' इति तर्जयामास । अशोकवनिकान्तरे तां स्थापयित्वा 'युष्माभिरप्रमत्ताभिरवेक्ष्यतामियम्' इति राक्षसीश्चादिदेश । घोररूपाभी राक्षसीभिः परिवारिता सीता पतिदेवरावेव सततं स्मरन्ती भयशोकविह्वला गतचेतनैव दिनानि यापयामास ॥

मारीचं निहत्य स्वाश्रमं निवर्तमानो राघवो दुर्निमित्तानि ददर्श । ततश्चकितहृदयो यावत् कतिचित्पदानि चचाल तावदधोमुखमायान्तं भ्रातरमालुलोके । 'विजने वने कथमेकाकिनीं वैदेहीं विहायागतोऽसि' इति पृच्छ्यमानः स शोकाकुलः 'न स्वयं कामकारेण तामहं विहायागत' इत्युक्त्वा विस्तरेण वार्तां वर्णयामास ॥

अनुजस्य वचो निशम्य सन्तापमोहितः सीतादर्शनलालसः ससंभ्रमं प्रतिनिवृत्तः स हेमन्ते विनष्टपद्मामिव पद्मिनीं सीतया विरहितां पर्णशालामवलोक्य पुनः पुनर्विललाप । सीता हृता मृता भक्षिता वा स्यादिति भयाकुलो विलपन्नाश्रमपरिसरेषु सर्वतस्तां मार्गयितुमारेभे । संभ्रान्तहृदयमेकपदे विपत्परम्परामात्मनोऽनुस्मृत्य तमनुशोचन्तं स्थावराणि जङ्गमानि च भूतानि सीतां परिपृच्छन्तं शोकाकुलं रघुपतिं धैर्यनिधिः सौमित्रिरात्मन्यवस्थापयामास ॥

जनस्थाने तत्र तत्र सीतामन्विष्यन्तौ तौ छिन्नपक्षमासन्ननिर्याणं पक्षिराजं ददृशतुः । स महाभागः सफेनं रुधिरं वमन्, 'आयुष्मन्, यामोषधिमिवारण्ये मार्गयसि, सा देवी मम जीवितं चेत्युभयं रावणेन हृतम्' इत्याख्याय पञ्चत्वं प्रपेदे । तातसुहृदो

जरठस्य गृध्रराजस्य तां दशामात्मनिमित्तामवेक्ष्य रामो बहु शुशोच । हा* मम धन्यताम् । राज्यं नष्टम्, वनं वसतिः, सीता नष्टा, द्विजो हतः, ईदृशीयमलक्ष्मीरपि पावकं दहेदित्यनुशोचन् रामः पितरमिव पक्षिराजं भावयन् सानुजः तस्य संस्कारादिकाः क्रियाश्चक्रे ॥

सीतां मुहुर्वने मार्गयतोर्दक्षिणां दिशं गच्छतो राघवयोः सरणिं कबन्धो नामाकन्धरो निशाचरो रुरोध । बाहुभ्यां वेष्टयितुमारब्धवतो रक्षसो दक्षिणं भुजं रामः सव्यं लक्ष्मणश्च चिच्छिदतुः । तदा शापाद्विनिर्मुक्तो राक्षस ऋश्यमूकगिरिमाधिवसतः कपिवरस्य सुग्रीवस्य सख्येन सीतामधिगमिष्यसीति राममाश्वास्य गिरिमार्गमुपदिशन् दिवमारुरोह ॥

कबन्धोपदिष्टेन वर्त्मना पम्पायास्तीरमुपगतौ राघवौ तापस्याः शबर्या आश्रममपश्यताम् । सा तपोधना रामलक्ष्मणौ पाद्यादिना सम्पूज्य स्वसञ्चितानि परीक्षितस्वादिमानि फलजातानि ताभ्यामर्पयामास । मतङ्गवनमहिमानं वर्णयन्ती सा रामेणानुगृहीता भौतिकं देहं विहाय तपसाऽऽर्जितं तेजोमयं धाम च जगाहे ॥

ऋश्यमूकमभिप्रस्थितो रामो विकचसरोजं हंससारससेवित सतां हृदयमिव प्रसन्नं पम्पाभिधानं महासरः प्रपेदे ॥

दण्डकारण्यवासाय खण्डितामरशत्रवे ।
गृध्रराजाय भक्ताय मुक्तिदायास्तु मङ्गलम् ॥

॥ आरण्य काण्डः समाप्तः ॥

The indeclinable हा governs the Accusative of the object of course

B. V. ANANDALWAR.

S/o B. V. N. Acharya.

Vangipuram Numbi Mutt

MELKOTE – 571431.

MANDYA Dist

Pandavapura Talk.

{(KARNATAKA STATE)}

Anandalwar B. V.

CHARACTER SKETCHES

1. Rama

Rama is an incarnation of the Supreme Lord, Vishnu and as such he is the embodiment of all right and good things. As he himself says to Kaikeyi, he considers Dharma as the only aim of life and never swerves from the righteous path in his actions, speech or thought. Rama has set an example of right living by himself living such a life and hence he has always remained the model of a perfect man.

Rama bears the signs of divinity which are recognised by the great sages like Vasishtha, Visvamitra and others. He is loved by every one for his genial disposition. Dasaratha cannot bear his separation even for a short period. When only a boy of less than sixteen years, he exhibits his great unfailing prowess by killing the terrible demoness Tataka and protecting Visvamitra's sacrifice from the Rakshasas headed by Subahu and Maricha. Though killing of a woman is not generally liked by a great hero like Rama, he kills Tataka in obedience to the command of the Sage Visvamitra and also on account of his desire to do good to the country. He lifts and bends with ease the bow of Siva kept in Janaka's palace. The greatest enemy of the Kshatriyas, Parasurama also is subdued by him. In spite of all these wonderful deeds which would make any other man conceited Rama shines with his humility.

Rama has the greatest love and respect for his father. No sacrifice is too great for him to please his father. He leaves the kingdom and goes to the forest to keep his father's word. पितृवाक्यपरिपालनं is his highest duty, He does it gladly and the people of Ayodhya are surprised to see the same expression in his face while entering the palace of his father for the coronation and while coming out of it determined to go on exile. Once Rama decides to do a thing, nobody on earth can change him. He firmly tells Bharata that he will not return to Ayodhya until he has completed the period of exile.

Rama's love for Sita is very deep. As Valmikt beautifully puts it—हृदयं त्वेव जनाति प्रीतियोग परस्पम् । Only their hearts know the depth of their mutual love. We find Rama loosing his steadiness only on the one occasion of Sita's abduction. He can take any suffering on himself but he cannot bear the sufferings of Sita.

Rama maintains the same respect and love for all the three mothers. He tells Bharata not to blame or ill-treat his mother Kaikeyi. This shows his magnanimity. He also loves his brothers equally well.

As a true Kshatriya, Rama is ever ready to help those who are in distress. The sages residing in Janasthana approach him for protection from the Rakshasas and he readily promises to do so. By killing Khara and his follwers he makes life in Janasthana peaceful and free from danger.

2. BHARATA

Bharata is one of the most fascinating characters in Ramayana. Love for father and brothers, sense of justice

self control and readiness to face any hardship boldly are some of the prominent traits of his character. Even while remaining in his uncle's house he always thinks of his old father. When the messengers tell him that he is urgently wanted by Vasishtha and the ministers, he anxiously enquires about the welfare of his father, mothers and brothers individually.

The best traits of his character are revealed when he faces a crisis after his return to Ayodhya. The sudden and unexpected summons from the priest and ministers rouse misgivings in his heart which are strengthened by the deserted and gloomy atmosphere that he finds in the city. He receives a rude shock when his mother tells him coldly that his father is dead. He falls on the ground like a tree whose roots are cut. The news of Rama's departure to the forest with Sita and Lakshmana and Dasaratha dying lamenting over them is something which Bharata cannot bear. With righteous indignation he scolds and curses his mother for her cruelty. The words like 'अपत्राद्‌जनन्या, अपत्रपाया जनन्या, उद्‌ाराद्‌वासजनि मन्दभाग्यं मां धिक्' show the depth of his feeling. His decision to punish his mother by not granting her cruel desire shows that the feeling of love and respect for his mother does not suppress his sense of justice.

With a guilty conscience, Bharata wishes to make amends to the wrong done by his mother. He refuses to accept the kingdom and goes to meet Rama and invites him back to the city. His love for Rama is so deep (ज्येष्ठे दृढभक्तिः) that tears burst out of his eyes when

Guha shows him the places where Rama lay on a bed of leaves and where he made his hairs matted. He feels wretched when Bharadvaja asks him whether he is going to attack Rama. On reaching Rama's cottage at Chitrakuta, he falls like a stick unable to speak a word. Such is the intensity of his feeling towards Rama.

Bharata cannot even imagine the possibility of the kingdom of the Ikshvakus going to the younger one when the elder brother is alive. He says—'नह्यग्रजे ध्रियमाणे रघूणां राजलक्ष्मीः कनीयासं गन्तुमर्हति' It is with very great difficulty that Rama persuades him to return to Ayodhya and rule the country well by pointing out that it is their duty to keep their father's word. Bharata's character can be appreciated well by a comparison with that of others in history who have killed their fathers and brothers for the sake of kingship.

The magnitude of Bharata's sacrifice and self control can be understood only when we analyse the circumstances. The kingdom is given to him by his father. The people and Rama himself want him to accept it. He is young and strong and is capable of governing the country and enjoy the pleasures of kingship. Yes, he discharges the responsibility of governing the country as a deputy of Rama but refuses to enjoy the pleasures. Like an ascetic, he lives with roots and fruits and wears twisted hairs. As Kalidasa says he is actually practising असिधार व्रत—the vow of doing penance standing on the sharp edge of a sword.

3. KAIKEYI

Kaikeyi is really a good woman who became a victim of the bad advice of the wicked woman, Manthara. Among the three wives of Dasaratha, she is the most beautiful and her husband's favourite. She loves her husband and has secured two boons from him as a reward for her services rendered at a critical time. She has practically forgotten the boons because Dasaratha has satisfied all her requirements even otherwise. Kaikeyi also loves Rama as her own son and her first reaction to the news of Rama's coronation is one of delight.

Valmiki has represented Kaikeyi as an example of such women who, by nature, are good but, once their minds are poisoned by other scheming women, forget themselves and become extremely cruel and obstinate. Kalidasa gives a clear estimate of Kaikeyi when he says कैकेयी तु महाभागा मन्थरादूषिताशया । Manthara poisons her mind saying that if Rama becomes the king, Kausalya will receive all honours and respect and she will be totally ignored. Her son Bharata will have to satisfy himself with the status of being a servant of Rama. She also reminds Kaikeyi of the two boons previously granted by Dasaratha and suggested the way for sending Rama to the forest and making her son Bharata the King. Kaikeyi becomes an easy victim of Manthara's scheme and becomes an entirely different woman.

Kaikeyi's obstinacy and extreme cruelty make her hated even by her dear husband and dutiful son. The pathetic pleadings of Dasaratha make no effect in her

who is determined to have her ambition fulfilled. Even the death of Dasaratha does not make her sober. In a cold-blooded manner she tells Bharata that his father has gone to the place where all living beings go in the end. With no sense of shame or mercy she herself gives the bark-garments to Rama who respects her like his own mother.

One error of Kaikeyi is her inability to judge the character of her own son Bharata and as a consequence, she suffers deserving punishment in his hands. All her ambitions are shattered when Bharata refuses to accept the kingship and goes to the forest to invite Rama back to the kingdom. She also suffers the misfortune of seeing her son leading the life of ascetics and herself living a miserable life being condemned and hated by all, including her own son. Fit retribution indeed! But for the magnanimity of Rama who asks Bharata to treat her well, her life would have been too miserable to bear.

11-30 To 11-30

4. Dasaratha

Dasaratha is a pious king of Kosala who rules his country well. He is free from greed and the vices tha are generally associated with kingship. Though he has three wives he is issueless for a very long time and four virtuous sons are born to him only in his old age. Naturally he is very fond of these children, particularly Rama who is the eldest. He loves all the three wives but Kaikeyi is his favourite.

Dasaratha has great respect for the sages. When Visvamitra comes to his palace he is overjoyed and

promises to do anything for him. When the sage asks for Rama to protect his sacrifice, Dasaratha feels miserable. He cannot even think of sending his dear child Rama for fighting with Rakshasas. He is not aware of the true greatness of Rama and agrees to part with him only when Vasishtha assures him that Rama will be safe in the hands of Visvamitra.

Old age has had its effect on Dasaratha. He shivers when Parasurama comes and challenges Rama. It is on account of his old age that he desires to transfer the burden of administration to Rama. One cannot but sympathise with him when he pathetically pleads to Kaikeyi to change her mind. Separation from Rama is something that he cannot bear. So he breaths his last after hearing the full report of Rama's journey to the forest from Sumantra. Till then he manages to live only in the hope of Rama's return. In his last moments he remembers the curse that he received on account of his own guilt and calmly faces his death.

Dasaratha knows that the demands of Kaikeyi are unjust and unreasonable and yet he is unable to reject them owing, to the fear of breaking his promise. At the same time he cannot ask Rama to go to the forest because Rama has not commited any crime to be banished from the country. Rama saves him from this awkward situation by volunteering to go. No wonder that Dasaratha finds it impossible to bear the separation of such a devoted son.

श्रीः

ENGLISH NOTES & TRANSLATION OF BALARAMAYANA

Balakanda

May the (divine) name 'Rama' be the bestower of prosperity to you-the name Rama which is the treasure-house of all good things, the destroyer of the evils of Kaliyuga, the (best) purifier of all purifying things, the (most agreeable) provision for the seeker of final emancipation who has commenced his journey to the highest goal, the place of repose for the utterances of great poets, the animating force of good people and the seed of the tree of virtue.

In the prosperous country of Kosala there was the famous city called Ayodhya built by Manu himself. In that city lived a sage like king Dasaratha by name who was the protector of the world, virtuous, self controlled and equal to Kubera (in wealth and charity). He had three wives—Kausalya, Kaikeyi and Sumitra. The magnanimous king had no son though he longed for one. So he got a sacrifice (Putrakameshti) performed by his priest Vasishtha with the help of the sage Rishyasringa. In that sacrifice a divine person related to Prajapati rose from the sacrificial fire holding in his hands a vessal filled with rice cooked in milk (Payasa) and spoke to the king thus—"O! best of kings, receive this divne

Payasa productive of progeny and distribute it to your worthy wives (so that) you will get issues in them". The king received it saying 'be it so' saluted the divine person and worshipped him with great joy.

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The divine person shining brilliantly disappeared there itself. The happy king went to the harem and first gave half of the Payasa to Kausalya. From the second half, he gave half to Sumitra half of the remaining he gave to Kaikeyi and the rest he again gave to Sumitra. Those chaste wives of the king ate that divine Payasa and soon became pregnant. Then, in the twelfth month on the nineth day of the white fortnight, when the moon was in conjunction with Punarvasu and when five planets were in their ascendency, Kausalya gave birth to Rama who possessed divine marks. Bharata of truthful valour was born to Kaikeyi and the heroic Lakshmana and Satrughna were born to Sumitra.

Those sons of the king, after passing their childhood, acquired proficiency in the (four) Vedas, (six) Vedangas and all the Sastras. Among them who were greatly attached to one another, Lakshmana had a special love for the eldest Rāma and Sathrughna had a special attachment for Bharata. King Dasaratha was immensely pleased with his four illustrious sons. When they attained the marriageable age, the King thought about the celebration of their marriage. Just then, the great sage Viswamitra came to Ayodhya.

Dasaratha received the distinguished guest with due honours and offered worship. The sage also accepted the

worship and enquired the welfare of the king in his city, treasury, kingdom, villages, relations and friends. Then the king told Viswamitra with a mind full of joy—'Sir, I welcome you, your arrival is (so pleasant) like the birth of a child for one who has no issue, (please tell me) what desire of thine shall I fulfil.

Viswamitra of great power replied—'O king'! all this (what you have done and spoken) is quite worthy of you who are born in a great (noble) family and who are the disciple of Vasishtha. Please listen to the purpose of my visit. I am observing a vow for acquiring religious merit, but two demons, Subahu and Maricha are creating

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obstacles. It is not proper for me to get angry in the midst of a vow and hence they cannot be prevented by curse. So, to destroy them, you should give your eldest son Rama to me.'

Hearing the words of Viswamitra, Dasaratha became unconscious for a while. Then, regaining consciousness, he spoke thus—'How can Rama who is less than sixteen years old and delicate in body fight with the demons? I myself will protect your vow wielding the bow and I will fight with the demons as long as I live. Please be kind enough not to take away Rama.'

On hearing the words of Dasaratha who was afraid of his son's separation, Viswamitra became angry and spoke thus—'Having first promised to fulfil my desire, whatever it might be, why do you try to break the promise now? Is this proper on your part who are a

descendant of Ikshvaku? If you consider this proper you may do so. I will go back. Having falsified your promise may you be happy for long.

When Kausika (Viswamitra) became angry, the whole earth shook with fear. Even the Gods were terribly afraid. When matters stood like this, the great Vasishtha spoke to the king: 'I know the unparalleled valour of the magnanimous Rama. Born in the family of Ikshvaku and being virtuous, you should not discard virtue (Dharma) on account of false fear. From whence could fear come to Rama who is protected by Viswamitra?

When Vasishtha spoke thus, the King became glad and called Rama. He handed over Rama along with Lakshmana to Viswamitra after conferring his benedictions and permitted him to go. When Rama started following Viswamitra there was a big shower of flowers.

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Kausika crossed the river Sarayu with the descendants of Raghu and came to the Southern bank. Then, calling Rama by his sweet name, he directed him and his brother (Lakshmana) to receive the two mystic spells—Bala and Atibala from him. With pleasure, Rama and Lakshmana received the spells from the holy sage. On the way, seeing an untrodden and dreadful forest Rama asked Kausika which that fearful forest was.

The illustrious (powerful) sage replied—'My dear. boy, listen to the story of this dreadfu lforest. Formerly, there were two prosperous kingdoms in this place called Malada and Karusha. The demoness Thataka, wife of Sunda and the mother of Maricha, who possessed the

strength of thousand elephants, destroyed the two kingdoms and reduced the place into a forest. Thataka who is in the habit of killing the travellers (who pass this way) resides about one and a half yojanas (three miles) from this place. You should kill her and make this place free from danger.'

Accepting the advice of the sage with due respect, Rama promised to do that task for the welfare of the country and pulled the string of the bow which made a thundering noise. Intolerent of that noise, the demoness ran towards Rama making a shower of stones. Rama pierced her chest with an arrow when she was rushing forward to attack him. At once she fell on the ground dead. Obeying the command of the sage who was pleased by the killing of Thataka, they spent that night peacefully in that place itself. With their prowess enhanced by the group of mystic spells given by the sage, the descendants of Raghu followed him and reached his hermitage. Listening to many interesting stories narrated by the sage, the sons of the king did not feel the fatigue of the journey.

Then the great sage (Viswamitra) who had controlled his senses got himself initiated (to the sacrifice). The descendants of Raghu remained vigilant for the protection of penance-forest with great confidence. On

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the sixth day (of the sacrifice) Subahu and Maricha came with their followers and showered the sacrificial ground with blood. At once the lotus-eyed Raghava struck Maricha in his chest with an arrow and threw him into

the sea about one hundred yojanas away. He also killed Subahu with Agneyastra (a missile with Agni as its presiding deity) and drove far away his followers with Vayavyastra. The residents of the penance-forest were pleased by this wonderful deed of Rama and praised him in many words.

After the sacrifice was completed, the glad-hearted Viswamitra spoke to Rama—" O best among men! Janaka, the king of Mithila has now commenced a very sacred sacrifice and we are all going there. You also must come to Mithila along with us and see the precious and most powerful bow of Siva kept there". As commanded by the sage, Rama and Lakshmana followed him when he started. Reaching the garden in the outskirts of Mithila, Rama who was informed of the news (of Ahalya) by Viswamitra, entered the hermitage of Gautama and blessed Ahalya who remained there invisible on account of her husband's curse, by putting an end to the curse. He also accepted the worship offered according to religious rules by Gautama accompanied by Ahalya.

Hearing that sage Viswamitra has arrived Janaka went forward to greet him accompanied by his priest Satananda, and offered due worship. After they had enquired about their mutual welfare, the king whose curiosity was roused, asked Viswamitra who the two boys of divine prowess were. The sage narrated the whole story about Rama and Lakshmana and also informed the king of their desire to see the great bow.

Janaka told the sage thus—' It is said that this precious bow was entrusted in the hands of king Devarata. Neither the Gods nor the Asuras, nor the Gandharvas

nor Rakshasas can string this. I have vowed to give my

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daughter Sita to him who exhibits the strength of his arms in this (bow). Several kings came here seeking the hand of Sita but all of them went disappointed having failed to hold this bow. If Rama strings this bow I will certainly give Sita to him'.

Viswamitra requested Janaka to show the bow to Rama and accordingly Janaka ordered his ministers to bring the bow. When the bow was brought by a large number of people with great difficulty Viswamitra showed it to Rama saying " Dear Rama, look at the bow". With humility Rama said that he would try to lift and string the bow and when he lifted it with ease holding it in the centre and tried to string it in the presence of a large number of people eagerly looking on, the bow broke in the middle. By its noise which resembled thunder, all the people except Viswamitra, Janaka, Rama and Lakshmana, fainted. Then, after the people had regained their senses, Janaka told Viswamitra, with great joy—' Sir, I wish to be true to my vow by offering Sita, the prize of valour, to Rama, son of Dasaratha whose valour has been proved. With your permission let messengers go to Ayodhya and quickly bring the glorious Dasaratha along with his relations and priest. Messengers sent by Janaka rushed to Ayodhya and conveyed the happy news to Dasaratha.

Dasaratha welcomed that prosperity which was the result of Kausika's blessings and having consulted his ministers, started at once to Mithila accompanied by the

fourfold army. Janaka was pleased to receive Dasaratha with due honours. He also promised to give (his daughter) Urmila to Lakshmana. Then he sent messengers and had his brother Kusadhvaja brought to his city. He

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(Kusadhvaja) also had two daughters, Mandavi and Srutakirti who were fit to be given in marriage. When the marriage festivities commenced all over (the city), Vasistha, the family priest of the Ikshvakus, pronouncing the family genealogy sought the hand of the four maidens to the four princes. In the presence of the assembled men and the sacred fire, the king gave away, with great joy, the four maidens to the four princes along with sanctified waters and tears of joy. Rama, Lakshmana, Bharata and Satrughna shone brightly by obtaining the worthy brides Sita, Urmila, Mandavi and Srutakirti respectively. After completing the marriage ceremoney according to Vedic rites, Dasaratha, along with his sons, took leave of Janaka and his relations and started to his own city (Ayodhya)

Rama, son of Jamadagni, became angry because the bow of his preceptor Siva was broken by Rama (son of Dasaratha). Flaming like fire, he met them on the way. Merely seeing him who had rid the earth of Kshatriyas twentyone times, the heart of Dasaratha trembled. Ignoring the sweet pacifying words spoken by the sages, the son of Jamadagni approached Rama and offered him the bow of Vishnu saying that he (Rama) should show his valour in that bow brought by him. Rama snatched that bow sportingly and fixed in it an unfailing arrow,

All the worlds acquired by prolonged penance were taken away by the power of that arrow and the son of Jamadagni went to the mountain Mahendra for doing penance again.

After Parasurama had gone, the happy Dasaratha continued his journey with his followers and reached his own palace shining like the abode of Indra. The newly married princes also served their father with great devo-ion and made him extremely happy. The wives of

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the king (Dasaratha) too were pleased with their virtuous daughters-in-law. Rama being associated with Sita possessing all virtues shone like Vishnu with Lakshmi. Their mutual love was such that their hearts spoke to each other. The brothers loved Rama deeply and they all attained the highest joy being fondled by their mothers.

Prosperity to Ramabhadra who, with his brothers and (wife) Sita, was always devoted to his father and who made the whole world happy.

End of Balakanda

AYODHYAKANDA

That Rama is my refuge who, in Ayodhyakanda abdicated the throne (kingdom) for the sake of his father (to keep his father's promise) and living in the mountain (Chitrakuta), gave away his sandals to Bharata.

Yudhajit (uncle of Bharata) came to Ayodhya with the desire to take home his nephew Bharata who was then married. With the permission of the king (Dasaratha)

Bharata accompanied by Satrughna, went to his uncle's house. There, though fondled by the uncle with the affection for a son, he remained always thinking about his aged father. The king's heart also was anxious about those two sons who were away.

In the meanwhile, the King, in consultation with the ministers and citizens, desired to consecrate Rama, his dearest son who possessed all virtues and was loved by the subjects, as the heir-apparent. The subjects also fully desired the coronation of Rama. The news of (Rama's) Abhisheka plunged the whole city of Ayodhya

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in the ocean of joy. Houses, courtyards, streets, junctions, bazaars and main roads were all well decorated. Everywhere the talk of Rama's coronation alone was heard. Even playing children talked about Ramabhisheka only.

The king sent Sumantra and caused Rama to come (to his presence.) He affectionately embraced Rama who prostrated at his feet and informed him that desire of the people and himself. Rama respectfully received the command of the King that his coronation as heir-apparent would take place the next day, and returned to his abode. He also got himself initiated to the vow fit for coronation.

By chance, Manthara, the maid of Kaikeyi who was crooked in body as well as in her mind, went on to the top floor of the palace and seeing the city of Ayodhya elaborately decorated, enquired to the nurse of Rama the purpose of such festivities. She the nurse said that

Rama's coronation was to take place soon (the next day). Hearing (the news of) Rama's prosperity, that wicked woman got inflamed with anger and at once going to Kaikeyi who was lying down spoke the following words foul like poison. "Fool, why do you thus lie down without realising the impending danger? The calamity that has befallen you is rather great. To-morrow the king is going to crown Rama as Yuvaraja (his successor). When Rama is crowned, Kausalya will receive great honour. You will be disregarded by the whole public. Rama will be the king and Bharata, his servant." Kaikeyi

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who was at first pleased by the news of Rama's coronation was made to adopt an antagonistic attitude by the bad advices repeatedly tendered by Manthara. She also took a terrible vow that she would send Rama to the forest. For this (to achieve this) Manthara told her a way.

"Formerly Dasaratha who went to help Indra in the war between the Gods and Demons was pleased with your services (as you accompanied him) and gave you two boons. You entrusted those boons to him who was truthful saying that you would take them when you wished. By one of the boons you request for the exile of Rama for fourteen years and by the other, the coronation of Bharata." Thus instigated, Kaikeyi, as if infatuated with rage, entered the hall of anger and lay on the ground. Dasaratha who came to the harem to convey the happy news to his beloved wife, was shocked to see her in that condition.

Wishing to pacify her, the king enquired many times why his beloved was thus agitated. He again and again asked by whom she was insulted or disgraced. Then she, whose intention was cruel, said—'O king, I have got certain wish. If you promise to satisfy that wish, then I will speak.'

When Dasaratha (the king) promised to do so, she reminded him of the two boons granted previously and requested the banishment of Rama and the coronation of Bharata. By merely hearing those terrible words spoken by her, the king lost his senses as if struck by a thunder-bolt. After regaining consciousness with great difficulty,

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the king tried his best to persuade her to abandon the cruel determination with words of good advice. Those conciliatory words of the king had no effect on her like seeds sown in sand. She told the king firmly that she would put an end to her life by drinking poison or falling into the fire in his very presence if Rama was crowned ignoring her request. Bound by the rope of truthfulness the king could neither grant nor reject the two boons and overcome by remorse he spent the night without sleep and lamenting bitterly.

At dawn Vasishtha, the treasure of spiritual glory, came to the beautifully decorated palace taking the necessary materials for conducting the coronation of Rama according to the rules in the auspicious hour. Seeing Sumantra standing ready at the palace gate, the great sage directed him to inform the king of his arrival.

Bid by Vasishtha, the minister (Sumantra) went to the king and not knowing his condition at that time, hastened him with sweet words to conduct the Abhisheka of Rama.

Unable to give a reply, the afflicted king remained silent. When the king remained thus, the scheming Kaikeyi spoke to him—"Sumantra! The king who was anxious about Rama's coronation did not sleep at night and has now fallen into sleep. I don't wish to wake him up. You go quickly and bring Rama here'. When the minister replied how he could go without hearing the words of the king, he (the king) said that he really wished to see Rama. Commanded by the king, the

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minister rushed to the abode of Rama. Led quickly by the attendants overcome with joy, he approached Rama seated on a golden couch (shining) like the sun just risen and informed him that his father, along with queen Kaikeyi, wished to see him.

Rama whose devotion for Kaikeyi was as firm as that for his own mother did not suspect anything unplesant. Telling his beloved that he would return soon after executing the command of his father, he went out with Sumantra and reached the residence of Kaikeyi. There his mind was agitated on seeing his father reduced to a miserable plight which he had never seen before and prostrating at his feet and saluting Kaikeyi also with due regard, he stood facing the king. The king also began to speak something with a faltering voice sticking to the throat, but he stopped as though he was unable to speak.

Seeing that unprecedented emotion of his father, Rama too was perturbed as if he had placed his foot on a snake and spoke to Kaikeyi thus—'Mother! For what reason does my father appear to be angry with me? Did I do anything disagreeable to my father? As a result of my misfortune, if my father has got any displeasure towards me who had not committed any offence it must be soon removed by you who are fond of your son (Rama)'.

Kaikeyi who was nothing but selfish, took courage and said 'The king is not angry, nor any calamity has befallen him; but unable to keep his promise and being afraid of you, and unwilling to express what is in his mind, he suffers. If you will do it by all means, I will tell you his intention.' 'I will even jump into the fire at the bidding of my father. Why do you speak such

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improper words to me! I promise that I will do what is desired by my father. Mother! Rama never speaks twice', thus when Rama spoke in a straight forward manner, the hard-hearted (saw-hearted) Kaikeyi mercilessly spoke her extremely cruel intention. Though she said 'you live in the forest for fourteen years wearing tree-bark and matted hair', Rama did not show any change in his attitude and replied in a self-composed tone—'Mother! I do not wish to live in this world with the aim of earning material prosperity. You understand that I am equal to the sages because I consider Dharma alone as the chief aim of life.' 'Let Bharata be brought from his uncle's house for coronation immediately by messengers riding swift horses'—having thus requested Kaikeyi

Rama once again saluted his unconscious father and went to the palace of Kausalya to take leave of her followed by Lakshmana who had made a decision to live in the forest and whose eyes were red with anger. By that time the news of (Rama's) exile spread every-where from ear to ear. People wondered at the unchanged facial expression of Rama while entering Kaikey's residence and while coming out of it.

Rama's mother who was eagerly expecting the (happy) festival of coronation fell on the ground by (on hearing) the news of banishment (to the forest) like a creeper dashed by the violent wind. Being consoled by Rama, the occean of courage, she checked the flow of her grief so that she may not increase the pain (throw salt into the wound) of her dear husband, and considered her life purposeful by serving the husband. When Rama bowed and begged her leave to go to the forest in order to keep his father's words (promise), Kausalya who was eager to avert the evils on his journey somehow controlled her sorrow and tears and did all auspicious things. 'Let that Dharma which you safe-guard above all other things with self-control, protect you. May the Gods and the spirits look after your welfare', thus she showered her blessings repeatedly and taking consolation in the thought that Fate is all powerfull, she let Rama go saying that she would again meet him when he returns to Ayodhya hail and healthy after successfully completing his task and spending the fourteen years with ease.

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After taking leave of his mother Rama came to his residence and approached Sita with his head bent a little.

Finding her husband sorrowful at a time when he was to be happy, she enquired why he was sad. Rama could not bear the weight of sorrow, yet he told Sita thus—My dear Janaki! to safeguard truth, my father sends me to the forest and he is going to crown my brother Bharata as heir-apparent. I should live for fourteen years in the forest like an ascetic eating roots and fruits. Having started to the forest I have come to see you. When I have gone, you must live obeying the King Bharata and doing Dharma by serving my aged parents.

Hearing the words of Rama which were not worthy of their deep love and hence quite unexpected, the daughter of Janaka felt sad at heart and assuming a little roughness, she began to speak censuring him. "Why do you speak such unbecoming words to me? Are you so impudent (shameless) to abandon me to whom you are the only refuge and life. If you are going to the forest, I will walk in front treading upon (crushing) kusa grass and thorns. If you leave me constantly devoted to you here, I will take refuge in death. Where Rama lives, even if it be a jungle, is a garden to Sita." When Rama could not turn back his wife who spoke so firmly as above even after an elaborate description of the miseries (difficulties) of forest life, he permitted her to follow him saying 'without you I don't relish life even in heaven.'

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Listening to their conversation. the son of Sumitra feared the frustration of his ambition and unable to subdue his grief, with tears flowing from his eyes, he held tightly the feet of his brother and prayed again and again

not to discard him now who had been his obedient follower from childhood onwards. " When you proceed to the forest, I will walk in front with bow in hand like an attendant, thus spoke Lakshmana. How could Rama, fond of dependants, reject him? Lakshmana who was permitted by Rama (to follow him) took leave of his mother and honouring her advice—" Regard Rama as (your father) Dasaratha and Sita as me (your mother) " as Vedic injunction, he came and attended on Rama.

After giving gifts of enormous wealth and ornaments to Brahmins and receiving the unfailing blessings of the great Vasishtha, those three (Rama, Lakshmana and Sita) came to take leave of the king. Going round the king who was immersed in the sea of grief and saluting him, they who were firm in their determination, prayed for his permission. Then, wearing the bark-garment offered voluntarily by Kaikeyi, Rama, accompanied by Sita and Lakshmana, mounted the chariot got ready by Sumantra, while the crowds of citizens were looking with grief and wonder, their eyes filled with tears.

When they were seated in the chariot Sumantra drove the horses swift like wind. The whole of Ayodhya including the children and aged people who were afflicted with grief wished to follow them. Rama too pacified them with sweet words and was taken beyond their vision by the horses driven fast. Till the dust raised by their chariot could be seen, Dasaratha remained fixing his eyes in that direction.

Rama spent that night on the bank of (the river) Tamasa and crossing (the rivers) Gomati and Sarayu in the

morning, passed over the Kosala country abounding in wealth and grains and attractive with beautiful gardens.

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Then, on the bank of the sacred Ganges inhabited by groups of sages, he met Guha, the king of the hunters who was the foremost among virtuous men. The king of hunters duly honoured the scion of Raghu who had come to his country, with great devotion. The next day, getting up early in the morning, Rama made his hairs matted by the juice (milk) of the Nyagrodha (Indian fig tree) brought by Guha and wishing to cross the Ganges, requested the king of Nishadas to bring a good boat. Desirous of sending back Sumantra, he addressed him as the best of ministers and requesting him politely to stand always vigilant by the side of his father, he, with the permission of Guha, got into the boat with Sita and Lakshmana.

Alighting on the southern bank of the Bhagirathi (Ganges) they three went on foot to the hermitage of the great sage Bharadvaja who received his dear guest Ramachandra with due honours. Being tired a little by the strain of the journey (on foot) which they had not experienced before, they spent that night pleasantly in the Asrama of Bharadvaja. In the morning, Bharadvaja told him that the hill Chitrakuta abounding in honey, roots and fruits would be an agreeable place for his residence. Accordingly, starting from there they reached Chitrakuta and having built a beautiful hut on the bank of Malyavati they lived in that mountain in perfect peace, forgetting the sorrow of exile.

With the chariot bereft of Rama and a mind in which joy was absent, Sumantra returned to the empty city of Ayodhya from where joy had disappeared. Afflicted with grief and the eyes turbid with tears, he somehow went near the king and informed the news of those who had gone to the forest. Hearing the news of

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Rama wearing matted hairs, the king, with redoubled grief, fell unconscious. Repeating at every moment the lamentation.—"Ha Raghava! Oh my dear son! O the beloved of the father! Ha! the remover of my pains!"—the king managed to sustain his miserable life for five days from the day of (Rama's) departure. Remembering the result of the killing of an ascetic boy committed by him in his pride of being famous as a Sabdavedhi, (one who can strike an invisible mark tracing it by the sound) (which capacity he acquired) even in his boyhood, and telling that to his most beloved Kausalya who was devotedly attending on him, Dasaratha went to heaven on the sixth day after midnight. Who can describe the agitation created by that night in Ayodhya!

Rama and Lakshmana are living in Chitrakuta. Bharata with Satrughna lives happily in his uncle's house without any knowledge of the sinful deeds of his mother. The king is dead. There is anarchy in the country. Whom the helpless subjects would approach for protection?

'Let not the kingdom perish without a king' thus thinking the great sages who were the makers of king

assembled together and requested Vasistha to crown prince Bharata or some one else as the king. Wishing to summon at once Bharata to whom his father had promised the kingdom, Vasishtha, after consulting the ministers, despatched messengers to Bharata. The emissaries sent by Vasishtha reached Kekaya kingdom in seven days and told Bharata—' Prince! The priest (Vasishtha) along with the ministers wishes to see you at once. You have to perform some urgent duty. Therefore please start immediately.'

Bharata whose mind was already agitated by the bad dreams he had the previous night, became more anxious by that message and enquired the welfare of his father, mothers, Rama and Lakshmana seperately. The

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messengers who were prevented from telling Bharata the banishment of Rama and the death of Dasartha by the priest even at the time of starting, gave a single false reply that all were well.

Bharata took leave of his grandfather and uncle telling them about the arrival of messengers and made haste to start. Unwilling even to receive the valuable presents given by them, he soon mounted the chariot along with his brother (Satrughna) and started.

Reaching Ayodhya by traversing the distance in seven days and finding the city in a state totally different from what it was, Bharata spoke to the charioteer with an afflicted heart. 'Suta the tumultuous noise that was always heard in Ayodhya has practically come to an end,

I find the gardens have lost their splendour and are not cared for. The wind does not carry the fragrance of Sandal and Agaru as in former days. Even the shops without merchants appear like empty houses. The whole population is seen sad, dejected, lean and dirty and their eyes are filled with tears as if they are greatly afflicted'. Speaking such things again and again he hastily got down from the chariot and entered the palace of his father. Not seeing his father, there, he went to his mother's house and prostrating at her feet, enquired where his father was?

Hearing her thunder-like harsh reply—'Your father has attained that state which is the recourse of all beings'—Bharata lost his senses and fell on the ground like a young tree whose roots were cut. Then Bharata who slowly regained his senses cried 'O father! father! and asked—'mother! what is the last message left by my father to me, the most unfortunate?' 'Your father died pathetically crying Ha Rama! Ha Sita! Ha Lakshmana'—saying thus and making Bharata lose his senses a second time by these unpleasant words, Kaikeyi exhibited the limitlessness of her cruelty. Not realising the consequences of her cruel deeds owing to the natural fickleness of a woman, she shamelessly narrated in detail

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what she had done, and thinking to be very clever induced Bharata to be ready for coronation without understanding his feelings.

'Fie upon my cursed self discarded by the virtuous father and the elder brother who is equal to father. Fie upon me the unfortunate one born of a shameless mother

who had given rise to scandal'—thus Bharata cursed himself many times and severely censured his mother who had caused such a flow of sorrow to Kausalya who had only one son. Deciding to punish her by not fulfilling her ambition, he checked his grief and directed by Vasishtha, consigned into the fire the body of his father which was preserved in a tub of (medicated) oil and performed the obsequies according to the rules.

After he had offered libations and was free from pollution, the ministers approached him and prayed for the acceptance of coronation. Bharata who loved his brothers stopped their efforts for Abhisheka and eager to meet Rama, started to the forest. 'As long as Rama does not return, I will remain in the forest serving him and will never care for the kingdom'. When he spoke thus the citizens praised his singular devotion for virtue and went after him eager to see Rama. Observing his such (deep) love for Rama, even Kaikeyi's heart was overcome with remorse. Bharata, accompanied by the ministers, priest, brother, mothers and the fourfold army reached the vicinity of the town Sringibera by the side of the Ganges. Seeing him coming with an army, Guha at first suspected whether even the virtuous Bharata was attempting to harm the noble Rama on account of his greed for the kingdom.

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Meeting him, the king of hunters came to know that he (Bharata) was going to pacify Rama and being pleased, pointed out the places where Rama stayed and

did other things—'Rama who came here on his way to the forest stayed under this Ingudi tree, here he slept in a bed of grass, from here he made his hairs matted'—thus he described all the news of Rama that he had witnessed. His grief renewed by the words of Guha, Bharata became repentant realising that on account of him, Rama and Sita were reduced to that plight, and vowed—'from to day, I will live on fruits and roots, wear matted hairs and back-garments and lie on the ground'. Helped by Guha to cross the Ganges and following the route shown by him, he, with his followers went to the hermitage of Bharadvaja.

Leaving the followers behind (at a distance) Bharata who went to (entered) the Asrama with Vasishtha, was received by Bharadvaja and was asked the reason for (purpose of) his journey 'Do you mean to cause any harm to the son of Kausalya?' thus questioned by Bharadvaja, he spoke in faltering words, his eyes filled with tears—'Ha, Alas! I am undone; even this great sage thinks me thus', and then he enquired about the news of Rama.

Learning from Bharadvaja that Rama was living comfortably in Chitrakuta' he spent a day in (Bharadvaja's Asrama) and early in the next moring started from there and reached the vicinity of the pleasent Chitrakuta with the followers tired (by the journey). Lakshmana who was overcome by anger owing to a misunderstanding of Bharata's intention in coming there with the army, was pacified by Rama saying that he should not have any false suspicion of Bharata.

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Having provided a suitable camp for the army and having requested Vasistha to come later with his mothers, Bharata accompanied by Satrughna and Sumantra went first eager to meet his elder brother. He became slow thinking how he could approach (Rama) having committed an offence. He made haste feeling that he could cross the river of sorrow by meeting his venerable brother whom he had not seen for long. Thus tossed in the midst of joy, sorrow and fear and walking with unsteady steps, he fell in front of Rama like a stick with his vision lost by the flow of tears. Addressing 'Sir', he could not speak further and stopped (remained silent). Satrughna also saluted the feet of Rama weeping, Rama too embraced both of them firmly and shed tears.

Rama lifted and placed on his lap Bharata who was wearing twisted hair and bark-garments, whose face was pale and who was lean and unrecognisable, and spoke to him with affection and regard—'My dear, luckily I see you after a long time. Is our father doing well? You are not expected to come to the forest when he is alive. Have you established yourself well in the (newly got) kingdom? Hope the great Vasishtha and our mothers are well'—thus he enquired the welfare of everyone in order.

Bharata who was greatly afflicted, spoke in words choaked (faltering) with tears—when you left with Sita and Lakshmana, our father died in grief. Hearing (the news of) his father's death Rama, though strong in will

(an ocean of mental strength), fell unconscious. Brought back to his senses by Sumantra and his brothers he lamented recollecting the excellent qualities of his father and then, bathing in Mandakini, he offered libations of water and Pinda with cakes of Inguda mixed with Badari. The citizens who had assembled there were overcome with grief on hearing the lamentation of the brothers and were struck with wonder on seeing such love of the brothers.

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By this time the wives of the king (Dasaratha) led by Vasishtha came near Rama. Rama held (prostrated at) the feet of Vasishtha and his mothers. Agitated by an indescribable emotion, all of them experienced strange state of mind which had not happened before.

The next day, when the priest, ministers and the citizens had taken their seats in proper order, Bharata, bending with humility, told Rama—Sir, I have no capacity to express in words what I wish to say, yet the intensity of natural love makes me bold to speak. After the death of our father, the (whole) country, wishes you alone as her lord (king). It is not proper for the royal fortune of the Raghus to go to the younger one when the elder brother is alive. By the persistence of my greedy mother, father was reduced to a state where he lost his sense of duty and promised to give me the kingdom. But how could there arise infatuation in my mind? When the king who was the light of the world was swallowed by time, all people expect you to rise like the sun. Even if you have discarded the kingdom,

you must kindly accept it when I, your servant, hand it over to you. Therefore be pleased to make yourself the protector of the kingdom which is now helpless.

Rama spoke consoling him, My dear, all existing things end in non-existence. Kingdom, wealth (riches), affections and union with dear ones, will all decay (come to an end). We need not feel sorry for our father who had gone to the heaven by his own good deeds. Just as father maintained Dharma even by suffering a series of sorrows so also you and I should remain faithful to his instructions. So, casting off your doubts go to Ayodhya with Saturghna, please the subjects (by good rule) and don't condemn your mother.

Even by repeated prayers Bharata did not succeed in making Rama fall back from his vow of exile. Rama

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said firmly—'Splendour may disappear from the moon, Himalaya may discard the snow, the ocean may rise above its limit, but Rama will not fall back from the vow taken in the presence of his father'. Then Vasistha who was concerned with the welfare of the people, put forward a plan. He advised Bharata to take Rama's sandals and govern the country with his permission. He also requested Rama to give his sandals to Bharata.

Placing on his head the sandals given by his truthful brother, Bharata vowed in the presence of all—'Living outside the city and entrusting the government to the sandals, I will lead the life of an ascetic for fourteen years waiting for the return of Rama. If I don't meet

my sire after fourteen years have passed, I will jump into the fire'. Then he returned to Ayodhya with his followers. Unwilling to enter the city of Saketa bereft of his father and brother Rama, he went with his brother to Nandigrama which was approved by the sages and placing Rama's sandals on the throne and worshipping it, he governed the country wearing matted hairs and back garments.

Rama considered his stay in Chitrakuta whose wealth (of roots and fruits) had mostly been enjoyed and which had (now) become familiar to Bharata, the mothers and the citizens, not very desirable and wished to go to some other forest with Sita and Lakshmana. Then starting from Chitrakuta, he reached the hermitage of Atri where, being honoured by the sage, he stayed for one night and then; through the path shown by him, he entered the Dandaka forest.

Prosperity to that bold and magnanimous (Rama) who left his residence in Saketa and sporting in Chitrakuta, was worthy of being served by all those who are self controlled.

End of Ayodhya Kanda

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ARANYA KANDA

Wandering in the Dandaka forest, the forest of worldly existence, he who killed (many), begining with Viradha and ending with Kabandha and showed them their own real abode (his place), is my refuge.

The invincible Rama who entered the Dandaka forest like the sun (hot-rayed) entering a group of clouds, saw a group of hermitages of ascetics which were shining with Brahmanic splendour and were the refuge of all beings. Seeing that, he approached, accompanied by Sita and Lakshmana with humility making his bow unstrung. The sages, recognising him as Rama of renowned valour gazed at him with unwinking eyes, and greeting him in surprise, took him to the hermitage and offered worship. Saying that the performance of their penance prosper without obstacles on account of being safeguarded by his valour, they requested him to be vigilant in protecting them who do penance by subduing their anger and discarding punishment. Accepting their hospitality, Rama spent a night there and in the morning set out to the deep forest.

Then a demon by name Viradha resembling a mountain peak, dark like lamp-black and wearing tiger skin (suddenly) appeared before them. On the very sight of the demon, Sita who was frightened like a doe on seeing a wolf, looked at Rama with tremulous glances. The angry demon went towards them filling the quarters with a terrific noise and saying—'who are you wearing matted hairs and weilding bows which are quite inconsistent' he forcibly caught hold of Sita. Dragged by that sinful demon, the daughter of Janaka trembled like a plantain in violent wind.

Having suffered that most unbearable humilation (insult) in the hands of (from) the demon, Rama who became sad induced his brother to kill the demon saying—

'O! the sun of Sumitra! don't you see Sita being carried

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away by the enemy'. Viradha who was struck by the sharp arrows of Lakshmana hurled the Sula (spear) on the chest of Lakshmana. By that time, showering multitudes of arrows Rama broke the spear into two and made the demon fall dead. He narrated (before dying) to Rama the story of his curse, prayed for the burial of his body by putting it in a hollow and pointing out the path to the Asrama of Sarabhanga, he went to heaven.

Having consoled Sita by killing Viradha, Rama went to the Asrama of Sarabhanga where, desirous of going to the abode of Brahman earned by his penance, Sarabhanga was waiting for Rama's arrival. That great sage narrated his story to Rama and telling him—'In this forest there is a pious sage Sutikshna by name. Go to him, he will do you good'—he left his mundane body like a snake casting off its slough, and led by Indra he went to Brahmaloka.

When Sarabhanga went to heaven, the sages living in that forest approached Rama of unfailing powers and confering their benedictions, informed him of their sad plight. When they said that they were the few left over by the demons in that forest who were determined to destroy the sages and that Rama should save them because they refrained from pronouncing curses fearing the loss of their penance, Rama voluntarily promised the killing of the demons saying—'I have taken a vow to punish the wicked and this favour shown to me in the form of your command is superfluous'. Then permitted by them, he went to the hermitage of

Sutikshna who was doing severe penance. Living peacefully in the hermitage of Sutikshna and visiting the excellent hermitages of great ascetics with the permission of Sutikshna Rama spent ten years.

Afterwards, returning to the Asrama of Sutikshna, Rama said with curiosity—'I had heard several times that the great Agastya, the best among the ascetics, lives in this forest. I wish to go to his beautiful Asrama and salute him. Please kindly tell me the route leading to his

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Asrama.' Then, through the path indicated by Sutikshna, Rama went (resorted) to the sacred Asrama of the sage Agastya who had drunk the ocean, subduded the pride of Vindhya and had tormented Vatapi.

Seeing the righteous Rama come to his hermitage the sage who had contained the ocean in his hollowed hand was (now) plunged in the ocean of joy. Rama, Sita and Lakshmana fell (prostrated) at the feet of the sage who was brilliant like the sun. Enquiring the welfare of Rama who stood with folded hands and honouring him with flowers, fruits and roots, the sage who was filled with joy, said—'O! best among men, this is the bow of Vishnu adorned with gold and made by Visvakarman, this is the best arrow shining like the sun given by Brahman, these are the two arrow-cases of Indra filled with sharp arrows, this is the divine sword in golden case, you accept (receive) all these for victory'. Saying thus, he gave away all those divine weapons to Raghava.

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Agastya again spoke to Rama who duly received the weapons—Rama, the daughter of Janaka who is young and beautiful (delicate) and is fit to reside in the palace has come with you to the dangerous forest prompted by her love for the husband. You must conduct yourself in such a way that she may not suffer pain. Usually, it is the nature of women to love the husband when he is in the normal state and discard him when he is in difficulty. The unsteadiness of the lighting, the sharpness of the arrows and the quickness of the wind all these, I think, are combined in women. But this Sita whose ornament is good conduct and who is devoted to the husband and free from blemishes, shines like the brilliance (light) of the sun. This place itself shines being adorned by you with Sita and Lakshmana.'

When Agastya spoke thus Rama thanked him saying. 'I feel blessed by this satisfaction of yours'—and then requested him to point out a suitable place for his residence. At the bidding of Agastya, those two worthy descendants of Raghu started towards Panchavati on the bank of the river Godavari where the forest was always (beautiful) with flowers.

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On his way to Panchavati, Rama saw the king of vultures of enormous size (huge body) and thinking that it was a demon, he rushed forward desirous of killing it. Addressing in a sweet voice 'My dear child', he (the vulture) said—'Please understand that I am your father's friend Jatayu, the king of vultures. I am glad to see you,

the sons of my friend, by chance'. Hearing those words Rama and Lakshmana who were reminded of their father, worshipped him with devotion. Even without being requested by Rama, the king of birds prompted by affection promised to be a help to him while living there and saying that he would protect Sita in their absence he revealed his sincere friendship.

Reaching Panchavati Rama bid his brother of glowing splendour—'Examine and fix a site for the Asrama near a lake (or river) where Kusa grass, flowers and fruits are easily available'. Saying that he was incapable of making a decision in the presence of Rama though trained for hundred years, Lakshmana remained quiet. Then Rama showed him a beautiful place with a lotus pond situated not far away, and delightful with trees full of flowers and thronged by (full of) singing birds. Acting according to the wish of his brother, Lakshmana built a cottage with walls of mud struck hard and fixing posts of long bamboos interconnected with the branches of Sami tree and tied with strong ropes. Covering the roof well with Kusa, Kasa and Sara (reeds) and making the floor even he informed Rama that a hermitage had been constructed. With a pleasant heart Rama thanked Lakshmana and resided in it happily. Seeing the calm, peaceful and attractive forest sites and talking about various things with Sita and Lakshmana, Rama spent the days in that Ashrama as if they were short moments.

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One Surpanakha, the sister of Ravana who was the emperor of the demons and a thorn of the world, came

there by chance. Seeing the beautiful Rama of manly features who was equal to Indra, she became infatuated with lust. Having a bad face, ugly in the eyes, perverse in speech and foul in conduct, that demoness approached Rama who had a beautiful face and lotus-like eyes, who spoke sweetly and was righteous in conduct, and having understood his news narrated her own story and shamelessly said—'May you become my husband for long, what are you going to do with Sita.'

Rama spoke to her smiling—'Madam, I am married. This beloved of mine does dot deserve to be abandoned. The sorrow of having a co-wife is unbearable to woman like you. So don't entertain this desire. You seek this brother of mine, Lakshmana, who is unmarried'. Thus told by Rama the Rakshasi left Rama and going to Lakshmana, prayed as before (in that manner). He also told her smiling 'I am the servant of that gentleman. Possessing such an exceptional beauty, how do you wish to become the wife of a servant?' Not knowing that it was a joke, she again came to Rama. Being tired of going and coming (between the two) she considered Sita as an obstacle for the fulfilment of her ambition, and wishing to kill her, dashed at her. Then Rama who became angry bid Lakshmana to cause deformity in that wicked and infatuated woman. At once he drew his sword and cut off her ear and nose in the very presence of Rama.

With her ear and nose slashed, the Demoness shouting loudly and vomitting, as it were, the blood drunk previously, ran fast drenching the path with blood

and, going to her brother Khara, narrated the whole story. Khara whose anger was inflamed by the insult to his sister, despatched fourteen powerful Rakshasas to fight along the path shown by Surpanakha with uplifted

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weapons. Rama appointed Lakshmana for the protection of Sita and wielding the big bow ornamanted with goid, stood facing (the enemies). Everyone of those fourteen Rakshasas hurled their spears against him. With equal number of arrows Rama split them (the lances) into pieces and with another fourteen sharp arrows, took away their lives.

When those fourteen demons were reduced to the state of flies in the fire of Rama's arrows, Surpanakha, burning with anger, went to Khara and condemned him severly. 'Fie upon your might. You fancy yourself a hero and are boastful. If you can't kill those two men, you soon get away from Janasthana. Otherwise, overcome by the power of Rama, you will perish'— With such words she kindled the anger of Khara and being tormented with grief, wept beating her bosom with her hands.

Struck by her harsh words (thunderbolt of words) Khara got ready for battle and, accompanied by fourteen thousand demons who resembled the dark clouds in their complexion and also the two commanders of the army, Dushana and Trisiras, he marched forward to attack Rama. Leaving Sita under the care of Lakshmana,

Rama who was proficient in warfare, put on his golden armour and bending his bow in a circle, killed single-handed the fourteen thousand powerful demons discharging thousands of arrows and also made Khara, Dushana and Trisiras the guests of the city of Yama (the God of Death). Astonished by the wounderful powers of Rama, the Gods showered flowers on him and the sages pronounced words of benediction. Vaidehi embraced her dear husband who returned from the battle after killing the enemies and thus giving peace and happiness to the sages.

Her heart afflicted by the insult of Rama and overcome with rage, Surpanakha went to Lanka and approaching the supreme lord of the Rakshasas, Ravana who was surrounded by his ministers, she spoke in harsh

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(accusing) terms—'Intoxicated, self willed and unrestrained, why do you remain (quiet) like this without realising the great danger that had befallen you? Fourteen thousand demons of terrible deeds along with Khara, Dushana and Trisiras have been killed with his arrows by Rama alone moving on foot. The invincible Ráma has given protection (freedom from fear) to the sages and peace has been restored to Dandaka forest. I attempted to carry away by force his wife Sita whose face is (beautiful) like the full-moon and whose body is faultless, with the desire of making her your wife. Don't you see the result of that attempt, my deformity, caused by his younger brother? Considering all these, you do what you think proper (what you like).

Hearing anxiously (drinking with his ears) the awe-inspiring threat of Surpanakha, the ten-headed demon got

up suddenly and leaving the ministers, mounted the chariot and went through the aerial path. Crossing the ocean, Ravana approached the demon Maricha who was residing in a beautiful penance forest. Received by him with due honour and enquired about his welfare and the purpose of his visit, he (Ravana) spoke with due respect—' Maricha! please listen to me with attention. Now I am in distress and have come to you for help. More than fourteen thousand Rakshasas residing in Janasthana with Khara as their leader have been killed by Rama accompanied by his bow alone, and my sister Surpanakha has been made ugly (deformed) by his brother Lakshmana, I wish to retaliate by carrying away his wife Sita from Janasthana. You must help me in that task. You must roam about in the presenee of Sita assuming the form of a golden deer spotted with silver dots. Seeing you in the form of a strange animal, she will request her husband and Lakshmana to catch you. Then, in their absence, I will freely enter their Asrama and carry her away with ease like Rahu (carrying away) the brightness of the moon'.

Listening to the intention of Ravana who had tread on a dangerous (crooked) path and whose effort would

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lead to disaster, Maricha, whose heart trembled on account of his fear of both Rama and Ravana, said—'O king, people who speak agreebly are plenty in this world. Few are those who speak and listen to those who speak unpleasant but beneficial words. Therefore, though (unpleasant) like poison at first please don't discard my advice which will ultimately do good like nectar. You think in this manner because you have no

knowledge of Rama's supreme prowess. I am a witness to vouchsafe Rama's prowess (having experienced it). Enraged, he will make the worlds rid of Rakshasas. Inspite of being restrained by me, if you carry away Sita by force, you will certainly go to the abode of Yama (god of death) along with your kinsmen.' Saying thus he described the torments that he suffered (experienced) at the sacrifice of Viswamitra and in the Dandaka forest.

Prompted by adverse fate, the king of Rakshasas did not accept the advice of Maricha. 'If you do not obey my order, I will kill you immediately. No one who is antagonistic to the king can, obtain happiness' thus he spoke to Maricha. 'Better to die by the arrows of Rama for pleasing the master', thus thinking Maricha mounted the chariot and followed Ravana.

Immediately after entering the Asrama of Rama, Maricha who could assume forms at his will, became a brilliant golden deer variegated with different kinds of gems. Sita who was plucking flowers near the Asrama saw that wonderful deer and calling Rama and Lakshmana prayed again and again—Please get me this beautiful deer for sport. He will be an ornament to our harem if we take him to Ayodhya after completing the period of exile. Even if he is not caught alive, his beautiful skin will provide us with a soft and attractive spread for a long time.' Thus being induced by Sita speaking with great curiosity and also lured by the beauty of the golden deer, Rama wished to catch it, 'Lakshmana, when I am away to get the deer, you carefully guard Sita in the

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Asrama'—having commanded Lakshmana thus, Rama ran after the deer with his bow in hand.

Maricha, the foremost among the deceitful (appearing) in the form of a d . deluded Rama. Visible for a moment and the next moment invisible like the moon surrounded by patches of clouds, he dragged Rama to a long distance from the Asrama. Seeing him often coming near and again going away, Rama became angry and intent on killing him, discharged the blazing Bramhastra towards him. His heart pierced by that (Brahmastra) the deer, severely pained, jumped up to the height of a Tala tree and falling on the ground assuming the body of a Rakshasa and shouting "Ha Sita! Lakshmana!" in a voice that resembled the voice of Rama, he died. At once Rama understood that it was a trick played by the Rakshasa, 'What will Sita do on hearing this cry of Maricha? What will be the condition of Lakshmana?' disturbed by such thoughts, he went fast towards the Asrama.

Sita who was in the Asrama thought that it was the cry of Rama in distress and asked Lakshmana to go and find out Rama (what had happened to Rama). Wishing to pacify Vaidehi who was trembling like a female deer and whose mind had been frightened in the midst of the forest, Lakshmana replied—'Madam Please don't entertain any fear of danger to Rama who is unassailable to the Gods, Asuras and the Rakshasas. You wait for a few minutes with a mind free from anxiety. By that time Raghava will kill the deer and return. The Rakshasas

have many deceptive disguises. How can I leave you, who are entrusted to me by Rama, alone in this big forest always frequented by deceitful demons?'

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When the son of Sumitra who was truthful and devoted to his brother spoke thus, Sita (the daughter of Janaka), by an adverse turn of fate, uttered harsh words (accusing him)—'You ignoble person, even a great calamity to Rama appears to be agreeable (dear) to you. Rama alone is to be pitied who placed his trust on you who follow him in disguise (without revealing the true intention) like a well that (the mouth of which) is covered with grass'.

Hearing such words of Sita which were very painful (causing the hairs stand errect) and quite unexpected, self-controlled Lakshmana again spoke with his heart shattered into hundred pieces—'Madam, there are no words which women cannot utter. I do not propose to give a reply to your words which are (so painful) to the ears like red-hot sharp arrows. May the dwellers of the forest be the witnesses of your harshness. Under all circumstances, I only pray that the sylvan deities may protect you. Coming back, will I be able to see you again united with my honourable brother? Talking thus with tears rolling down and wishing to serve the feet of Rama which is the medicine for affliction, Soumitri went out at once.'

Availing that opportunity, the Rakshasa emperor entered the Asrama in the disguise of a Sanyasin and went

near Sita. Thinking that he was a real Sanyasin, Sita welcomed and honoured him and introducing herself as the wife of Rama, she enquired about his name, Gotra etc., and also the reason for wandering in Dandaka forest. She also extended an invitation to him saying—If you wait for a few minutes, you can receive the honour of my husband also.'

Ravana who was eager to carry her by force, boasted that he was Ravana, the conquerer of the whole universe and the seat of all wealth and then began to tempt her by indecent means.

Hearing the words of Ravana, the daughter of Janaka became very angry. Treating the powerful lord of the Rakshasas with (the) contempt (he deserved), (not minding him even as a straw), Sita gave a reply that was worthy of Rama's wife. 'I am devoted to Rama who is

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equal to a lion. You should not come near me like a jackal near a lioness. He who wishes to possess the dear wife of Rama is trying to pull out the tooth from the mouth of the serpent. He who desires to carry away Rama's wife by force is wishing to carry the blazing fire covering it with a cloth.' Thus Sita threatened him in so many ways.

Thus threatened by her, the proud Ravana became angry and abandoning the gentle form, he assumed his original terrible body. Seeing him who resembled the God of death, huge like a mountain peak and having

sharp large teeth, the sylvan deities ran away with fear. He frightened Sita with abusive words and made her mount the chariot.

While being carried away by Ravana through the sky, Sita who was terribly pained, cried as if she was mad—'Ha! Lakshmana, foolishly disregarding your advice, I am carried away by the Rakshasas. O! my lord, you discarded wealth, happiness and life for the sake of Dharma, but now you do not see me carried away by Adharma (evil). Being the chastiser of the wrong-doers, why don't you punish this man of sinful conduct? Having taken a vow to protect the three worlds, why do you neglect your beloved who is being carried away by the demon? My dear mango, Kesara and Karnikara plants, farewell to you, please inform Rama of my forcible abduction by Ravana. O! Godavari, I salute you. O! mountains, here is my salutation to you. May you all tell Rama that I have been carried away by Ravana'. Thus crying pitiously Sita saw the king of vultures Jatayu sitting on a tree and addressing him she said—'Please inform Rama and Lakshmana that I have been carried away by the powerful king of Rakshasas'.

Awakened by hearing her cry, the king of birds, even without leaving his abode, spoke good words wishing to pacify the Rakshasa Sarvabhauma—Brother Dasagriva you being a follower of eternal Dharma and true to your word, should not do a censurable deed. A bold man

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should protect anothers wife from molestation just as (he protects) his own wife. Knowing the essence of

Dharma how do you commit the censurable act of touching (forcibly carring away) another's wife? How can you be happy after abducting the wife of that man who made Janasthana rid of Rakshasas? It appears to me that you are yourself putting the noose of death around your neck. I am old and weak. You are very strong and possess a bow, chariot, armour and weapons. Yet, when I am alive you will not go happily carrying away Sita by force Stop! Stop! I will make you fall from the chariot like a fruit from its stem—' saying thus, he decided to turn him back by a process that was worthy of a hero.

Ravana who was told thus by the king of vultures went forward to meet him, his eyes red in anger. Receiving the net-work of arrows showered by Ravana, that old vulture tore the body of Ravana many times with his sharp claws, legs and the pointed beak and made him fall from the chariot. Then the angry Ravana drew his sword and cut off the wings and legs of the lord of vultures and caused his fall on the ground.

While Sita who was more sad and helpless lamented on seeing Jatayu fallen on the ground covered with blood, Ravana again carried her away through the sky. On the way, while being taken away in that manner, she saw five prominent monkeys sitting on the back of a mountain Hoping that they might convey her news to Rama by chance, she bundled her ornaments in her yellow silk upper-garment and threw it near them. Dasanana whose mind was confused, went fast towards Lanka without knowing hat deed (of Sita).

Begged and lured in so many ways, Vaidehi told the king of Rakshasas in words harsh with anger 'O! wretched Rakshasas, you will soon reep the fruit of your misdeeds. You may bind, cut or crush this body of mine. You are capable of that. But you will never succeed in uniting me with reproach.'

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In order to frighten her, Ravana threatened her saying —'Living here, if you do not submit to me within twelve months, my cooks will cut you into small pieces'. He then placed her in the Asoka garden and ordered the Rakshasis to safe-guard her with care. Surrounded by Rakshasis of horrible forms, Sita who was overcome with fear and grief and had lost her spirit, spent the days always thinking of her husband and brother-in-law.

Rama who was returning to his Asrama after killing Maricha saw bad omens. With an agitated mind, by the time he walked a few steps, he saw his brother coming towards him. 'How did you come leaving Vaidehi alone in the lonely forest?' thus questioned he who was overcome with grief said-Leaving her, I have not come here at my will. Then he narrated the incident in detail.

Hearing the words of his brother, Rama who lost his senses in grief, returned in haste eager to meet Sita and seeing the cottage empty like a lotus pond in winter with the lotuses lost, he lamented again and again. Fearing that Sita might have been carried away or died or eaten

away, he lamented and began to search for her in the neighbourhood of the Asrama. The son of Sumitra who was a storehouse of courage restored to the normal state, Rama who was confused at heart and was feeling sorry for the series of calamities that had befallen him at the sametime and who was enquiring all the moving and stationary objects about Sita.

Wandering here and there in Janasthana searching for Sita, they saw the king of birds whose wings were cut off and whose end was near. That noble soul vomitting blood and foam said—'O! long lived one, that woman whom you search for in the forest like a medicinal herb, and my life—both have been carried away by Ravana.' Then he breathed his last. Finding that he was the cause

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of that plight of his aged friend, Jatayu, Rama felt all the more sorry. 'Curse on my misfortune. The kingdom was lost, the forest became the residence, Sita was lost and the bird was killed. Such adversity may even burn the fire'—lamenting thus Rama who considered Jatayu as his own father, performed the funeral rites with his brother.

When the descendants of Raghu were proceeding to the South searching for Sita in the forest, a headless Rakshasa by name Kabandha stood on their way. When he began to bring them within the folds of his hands, Rama cut off his right hand and Lakshmana, the left. Then the demon who was released from the curse

consoled Rama saying that he would get back Sita with the friendship of the monkey Sugriva who was residing in the mountain Rishyamuka, and telling the route to the mountain he went to heaven.

Coming to the bank of Pampa along the path advised by Kabandha, Rama and Lakshmana saw the Asrama of the ascetic-women, Sabari. That woman whose wealth was penance offered worship to Rama and Lakshmana with water and flowers and also gave them fruits which were collected and stored by her after testing their taste. When she was describing the greatness of Matanga's forest, Rama blessed her. Then leaving her body made of the (five) elements, she entered the luminous residence acquired (earned) by penance.

Proceeding towards Rishyamuka, Rama reached the big lake Pampa which was abounding in full-blown lotuses, was frequented by Hamsa and Sarasa birds and was pure like the mind of the good people.

Prosperity to him who lived in Dandaka forest, destroyed the enemies of Gods and gave Moksha to his devotee, (Jatayu) the king of birds.

End of Aranya Kanda

Yours
B. N. Sharma

BALARAMAYANAM

NOTES — BALAKANDA

Page 3. कल्याणं means good, auspicious, 'निः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्'—अमरः। कलेः मलस्य दोषस्य मथनं विनाशनं कलिमलमथनम्—The destroyer of the evils of Kali, पथि साधु पाथेयम्-Provision for journey. मोक्तुम् इच्छुःमुमुक्षुः, तस्य मुमुक्षोः One who is desirous of liberating the soul सन्नन्त (desiderative) षष्ठी एकवचनं of the root मुच् (मुञ्च्) to release, liberate, परं च तत्पदं च परपदं, तस्य प्राप्तये परपदप्राप्तये। कविषु वराः श्रेष्ठाः तेषां वचांसि कविवरवचांसि तेषां कविवरवचसाम्। धर्म एव द्रुमः, तस्य धर्मद्रुमस्य Dharma is fancied as a tree and रामनाम is said to be the seed of that tree. भूतये प्रभवतु - May it confer prosperity, तादर्थ्ये चतुर्थी ।

कोसल इति नाम यस्य तस्मिन् कोसलनाम्नि। मनुना स्वयं निर्मिता The city of Ayodhya is said to have been built by the first king, Vaivaswạta Manu - *Vide* - Valmiki Ramayana 'मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम्'। वैश्रवणः कुबेरः उपमा यस्य सः वैश्रवणोपमः। राजा चासौ ऋषिश्च, अथवा राजा ऋषिरिव राजर्षिः। पुत्रार्थं An indeclinable (अव्यय) meaning पुत्राय for (obtaining) a son. यज्ञ here refers to पुत्रकामेष्टि। कारयामास - Causal (णिजन्त) लिट् प्रथमपुरुषैकवचनं of the root कृ to do पयसः विकारः (पयसि संस्कृतं) पायसम्, दिव्यं च तत् पायसं च दिव्यपायसं, तेन सम्पूर्णं दिव्यपायससंपूर्णम्। प्रजापतेः अयं प्राजापत्यः-Belonging to or

related to Prajapati. नृपः शार्दूल इव नृपशार्दूलः—The words, शार्दूल, व्याघ्र, रत्न etc. used at the end of a compound denote the best of the kind - पुरुषव्याघ्रः, स्त्रीरत्नं, अश्वरत्नम् -etc. गृहाण- लोट् मध्यमपुरुषैकवचनं of the root गृह् to take.

Page 4. अन्तर्दधे=Vanished, disappeared. लिट् आत्मनेपदि प्रथमपुरुषैकवचनं of धा with अन्तर् । कौसल्यायै ददौ - The root दा to give governs चतुर्थीविभक्ति । सुमित्रायै ददौ, कैकेय्यै दत्वा etc, प्राश्य Having eaten, ल्यबन्तमव्ययम् (indeclinable-participle) of the root अश् to eat with प्र । द्वादशे मासि In the twelfth month after taking the पायसम् । पञ्चसु ग्रहेषु स्वोच्चस्थानं गतेषु-When five planets were in their ascendent position, According to the commentary Tilaka, those five planets are रवि, भौम, शनि, गुरु and शुक्र । जज्ञे लिट् आत्मनेपदि प्रथमपुरुषैकवचनं of the root जन् to take birth, जज्ञे, जज्ञाते, जज्ञिरे । सत्यः पराक्रमो यस्य सः सत्यपराक्रमः—A person of unfailing prowess.

साङ्गेषु वेदेषु- In the Vedas (sacred texts) along with their subsidiaries. The Vedas are four ऋक्, यजुस्, साम and अथर्वण. The Vedangas are six in number—शिक्षा, व्याकरणं, छन्दः, निरुक्तं, ज्योतिषं and कल्पः । दाराणां क्रिया दारक्रिया- The word दाराः is masculine gender and is always used in plural. दशरथे चिन्तयति is an example of सतिसप्तमी (locative absolute) where a noun (or pronoun) and a participle are used in सप्तमीविभक्ति । चिन्तयति is the Present partciple (शत्रन्त) of the root चिन्त् used in सप्तमी । विश्वस्य मित्रं or विश्वं मित्रं यस्य सः विश्वामित्रः-One who is a friend of all or one to whom all are friends. The final अ of the word विश्व is lengthened when

followed by the word मित्र in a compound and the compound word is the name of a sage. Vide - पाणिनि ' मित्रे चर्षौ '

प्रत्युद्गम्य - Going forward to greet, ल्यबन्तमव्ययं of the root गम् with प्रति and उत् । विधिं अनतिक्रम्य यथाविधि-According to rules. करवाणि - Shall I do, लोट् उत्तमपुरुषैकवचनं of the root कृ to do.

Page 5. निर्गता संज्ञा यस्मात् सः निःसंज्ञः - One who has lost his consciousness. ऊनानि षोडश वर्षाणि यस्य सः ऊनषोडशवर्षः- One who has not completed sixteen years. योत्स्यते लृट् आत्मनेपदि प्रथमपुरुषैकवचनं of the root युध् to fight. गोप्तास्मि लुट् परस्मैपदि उत्तमपुरुषैकवचनं of the root गुप् to protect, conjugate गोप्ता - गोप्तारौ - गोप्तारः, गोप्तासि-गोप्तास्थः, गोप्तास्थ, गोप्तास्मि-गोप्तास्वः- गोप्तास्मः । प्राणान् denotes the five vital airs in the body and is always used in plural.

निशम्य-ल्यबन्तमव्ययं of the root शम् with नि. Note the difference between निशम्य having heard and निशाम्य having seen. हातुम्-तुमुन्नन्तमव्ययम् of the root हा to abandon. हातुं इच्छसि One word जिहासति । कुरुष्व-लोट् आत्मनेपदि मध्यमपुरुषैकवचनम् of the root कृ which has both परस्मैपदि and आत्मनेपदि । आगतमनतिक्रम्य यथागतम् - In the same manner (as I came, मिथ्या प्रतिज्ञा यस्य सः मिथ्याप्रतिज्ञः One who has falsified his promise. " मिथ्याप्रतिज्ञस्त्वं चिराय सुखी भव " is an ironical statement meaning that Dasaratha will not be happy after committing the sin of breaking his promise. कुशिकस्य

गोत्रापत्यं पुमान् कौशिकः । वेद्मि लट् उत्तमपुरुषैकवचनं of the root विद् to know, परस्मैपदि । इक्ष्वाकोः गोत्रापत्यानि पुमांसः इक्ष्वाकवः, तेषामिक्ष्वकूणाम् । Decline:— ऐक्ष्वाकस्य-ऐक्ष्वाकयोः- इक्ष्वाकूणाम् Ikshvaku being the name of a country and a ruler, the अपत्यप्रत्यय is dropped in the बहुवचनम् ।

कृतं स्वस्त्ययनं यस्य तम् कृतस्वस्त्ययनं स्वस्तिसंबन्धि अयनं स्वस्त्ययनं means blessings for the welfare. कौशिकमनुयातीति कौशिकानुयायी, तस्मिन् कौशिकानुयायिनि ।

Page 6. ततः From me. (अस्मच्छब्दात्पञ्चम्यर्थे तसिल्) अव्ययम् । The past participle (क्तप्रत्ययान्त) of मद् = मत्तः means intoxicated. बला and अतिबला are two powerful Mantra (charms) the possessor of which may not feel hunger and fatigue. अनुजेन सह वर्तत इति सानुजः—the word सह is changed into 'स' in the compound. मार्गस्य मध्ये मध्येमार्गम्, an instance of अलुक्समास । महत् तेजः यस्य सः महातेजाः महत्, becomes महा in a compound when followed by a word in the same विभक्ति (समानाधिकरणे परतः)

मलदकरूषे अभिधाने यस्य तत् मलदकरूषाभिधाने—by name Malada and Karusha, जनपदयोः द्वयम् जनपदद्वयम् । द्वौ अवयवौ अस्य (समुदायस्य) इति द्वयम् । स्फीतं समृद्धम् । ताटका is the name of a ferocious demoness who is the daughter of सुकेतु, wife of सुन्द and mother of मारीच । नागानां गजानां साहस्रं, तस्येव बलं यस्याः सा नागसहस्रबला-Possessing the strength of thousand elephants. अर्धाधिकं योजनं अध्यर्धयोजनं, तस्मिन्-At a distance of one and a half Yojanas

निस्सारितः कण्टको यस्मात् तं निष्कण्टकं, adjectival to देशं. कण्टक means a thorn, a troublesome person.

शिरसा धारयन् = Receiving with due respect - अभ्यद्रवत् लङ् परस्मैपदि प्रथमपुरुषैकवचनं of the root द्रु with अभि to attack, to march against. विव्याध - लिट् प्र-ए of विध् to strike, to pierce. रजनीम् - That night, words denoting duration of time are used in द्वितीयाविभक्ति । मन्त्राणां ग्रामः, तेन मन्त्रग्रामेण By the group of Mantras. These Mantras are known as the जृम्भकास्त्राणि, a set of very powerful missiles, अवापताम् - लङ्-प्र-द्वि of आप् with अव to reach.

Page 7. अग्निः देवता अस्येत्याग्नेयं, आग्नेयं च तत् अस्त्रं च आग्नेयास्त्रं तेन-with a missile whose presiding deity is अग्नि. गताः असवः (प्राणाः)यस्य तं गतासुम् dead. पातयित्वा - Causing to fall विद्रावयामास-Causal लिट् प्र. ए of द्रु with वि to run.

मिथिलायाः पतिः तस्य मिथिलापतेः—पति at the end of a compound is declined like हरिशब्द । The षष्ठ्येकवचनं of पतिः is पत्युः. At the end of a compound it is महीपतेः । तत्र भवं तत्रत्यं kept there. प्रमातुं शक्यः प्रमेयः, न प्रमेयः अप्रमेयः प्रभावः यस्य तत् - Adjectival to धनूरत्नं - The precious bow whose power cannot be measured. शम्भोः इदं शाम्भवं Belonging to Siva. विदितः वृत्तान्तः येन सः विदितवृत्तान्तः having understood her story. Ahalya was the wife of the sage गौतम. Once, in the absence of the sage, Indra who was infatuated by her beauty approached her disguised as Gautama.

When Gautama returned he saw Indra going out of the Asrama and cursed him for his misbehaviour. He also cursed his wife to remain invisible and do penance as an expiation for her sin until Sri Rama came and blessed her by his touch. There is also another version that Ahalya was cursed to become a stone and remain as such till Rama tread upon it. This version is not based on Valmiki Ramayana.

अभ्यर्हितवान् - Past active participle (क्तवतुप्रत्ययान्त) of the root अर्ह् to worship, to honour, with अभि. व्यजिज्ञपत् लुङ् प्रथमपुरुषैकवचनं of the root ज्ञा to know, causal with वि.

धनुः+रत्नं=धनूरत्नं। The bow in the possession of Janaka was the one used by Siva to punish the Gods during the sacrifice of Daksha for which Siva was not invited, while all the Gods took part in it. It was later on entrusted to Devarata, one of the ancestors of Janaka. दातुं योग्या देया, Potential participle of the root दा to give. तस्मै देया the root दा governs चतुर्थीविभक्ति.

Page 8. भग्ना आशा येषां ते भग्नाशाः - Disappointed निवव्रृते - निववृताते - निववृतिरे - लिट् आत्मनेपदि of वृत् with नि to withdraw, to return. दद्याम्-लिङ् परस्मैपदि उत्तमपुरुषैकवचनं of दा to give. तस्मै दद्याम् - I will give him, note the चतुर्थी। यदि रामः आरोपणं कुर्यात् तर्हि सीतां दद्याम् - note the use of यदि - तर्हि.

अक्ष्णोः समीपे समक्षं - In the presence of - यावत्पूरयामास तावदेव भग्नं बभूव - Note the use of यावत् तावत्। निशांत -

Thunder, जनानां समूहः जनता - The crowd of people. वीर्यमेव शुल्कं यस्याः तां वीर्यशुल्काम्, शुल्क is the price to be given for bride. रंह - speed.

फलमिव आचरितं फलायितं - Which became the result. चत्वारि अङ्गानि यस्याः, तया चतुरङ्गया - adjectival to सेनया. The four limbs of the army are - रथ, गज, तुरग and पदातिः - प्रतस्थे लिट् आत्मनेपदि । The root स्था when prefixed with प्र, सं, अव and वि becomes आत्मनेपदी । आनाययत् - लङ् causal of the root नयू with आ to bring.

Page 9. वंशावली - Family genealogy. It is the custom to announce the names of at least three ancestors at the time of marriage, रूपस्य योग्यं अनुरूपं अनुरूपमस्याः अस्तीत्यनुरूपा, ताम् अनुरूपाम् - worthy for one's personality. विधिमर्हतीति विधिवत् - According to the rules. आपृच्छ्य ल्यबन्तं अव्ययं of the root पृच्छ् with आ to take leave of.

धनुः+रामेण धनू रामेण, Note the सन्धि, जमदग्नेः अपत्यं पुमान् जामदग्न्यः - Parasurama. त्रिःसप्तकृत्वः - Twenty one times कृत्वस् is a suffix added to numerals from पञ्चन् onwards and also to बहु to denote the times (repetitions) of action, त्रिः सप्त - Three times seven, i.e., twenty one. Parasurama's father was killed by the king Kartaviryarjuna. So he took a vow to destroy the Kshatriya race and after conquering them twenty one times, he offered libations to his father with the blood of the innumerable kings slain by him. अमोघं Unfailing, Parasurama surrendered the results

of all the penance he had done so far to the arrow of Rama and thus saved his life only to do further penance.

दाराणां कर्म दारकर्म, कृतं दारकर्म यैः ते कृतदराकर्मणः = Those who have taken wives, married.

Page 10. अतिशयेन गुर्वी गरीयसी: गुणैः गरीयसीः गुणगरीयसी : Superior in virtues. स्नुषाः - Daughters-in-law. समेयिवान् Perfect participle of the root इ to go with सं united. आचख्ये लिट् - Passive of the root चक्षू with आ to tell, सीमा Limit. नन्दिताःअखिलाः लोकाः येन सः नन्दिताखिललोकः - One who pleased all his subjects. रामभद्राय मङ्गलं, मङ्गलं governs चतुर्थीविभक्ति.

AYODHYA KANDA

अयोध्या (इति) आख्या नाम यस्य तस्मिन् अयोध्याख्ये-Adjectival to काण्डे which has to be supplied. गुरवे इदं गुर्वर्थम्. तस्मिन् for the sake of his father. The word गुरु has several meanings, Father, preceptor, the planet Jupitor, Brihaspati etc., भरताय अदात् Note the use of चतुर्थी in भरताय। अदात् - लुङ् प्रथमपुरुषैकवचनं of दा to give, परस्मैपदि. भगिन्याः अपत्यं पुमान् भागिनेयः - Sister's son, nephew. नेतुं कामः यस्य सः नेतुकामः The 'मं, of the infinitive तुं is dropped when followed by the words काम or मनसू in a समास e.g., कर्तुमनाः, कर्तुकामः etc. मातुः भ्राता मातुलः - uncle. प्र+उषितयोः प्रोषितयोः = प्रकृष्टदेशे वसतोः - living in a distant place. अचीकमत Desired, लङ् प्रथमपुरुषैकवचनं of the root कम् to wish आत्मनेपदिः ।

Page 11. चत्वरं-Courtyard. चतुष्पथः A Place where four roads meet विपणिः- Bazzar संक्रीडमानाः - Present participle (शानचू प्रत्ययान्त) of the root क्रीड् to play with सम्. The root क्रीड् when prefixed with सम्, अनु or परि becomes आत्मनेपदि and hence शानचूप्रत्यय । तस्मै कथयामास - An action governs the चतुर्थी विभक्ति of the person to whom it is intended; तस्मै शशंस, निवेदयामास etc. श्वः भवतीति श्वोभावी That which will take place the next day, शिरसा धारयन् is an idiomatic expression meaning-receiving with due respect.

कुटिला - Crooked. मण्डनविधिः - Decoration. साक्षात्+कृत्वा - साक्षात्कृत्या - Having seen with her own eyes. धात्री - A governess, or nurse. आचचक्षे-लिट्र आत्मनेपदि प्रथमपुरुषैकवचनं of चक्षू with आ to tell. गरवत् कलुषां गरकलुषाम् - Foul like poison. शेषे - लट् मध्यमपुरुषैकवचनं of the root शी to lie down, आत्मनेपदि । अतिशयेन महीयसी, अर्हणा - Honour.

Page 12. दुरुपदेशा एव मन्थानः, तेषां शतानि, तैः दुरुपदेशमथिशतैः । मन्थानः - Churning rods. The bad advices of मन्थरा are spoken as churning rods with which the mind of Kaikeyi was churned मथ्नती - Present participle (शत्रन्त) of the root मथू-to churn प्रतिकूलायाः भावः प्रातिकूल्यं - Antagonism- अन्यासः न्यासः संपद्यमानं कृतम् न्यासीकृतं (वरद्वयं) न्यास means a trust property. प्रव्राजनम् - Banishment. याच्यताम् कर्मणि लोट्र प्रथमपुरुषैकवचनं of याच् to beg to request, त्वया याच्यताम् Passive. त्वं याचस्व - Active. संविवेश - लिट्र-प्र - ए - of विशू with सम् to lie down. आख्यातुं - To tell. अभियुक्ता - Insulted,

attacked. क्रूरहृदया+एवं = क्रूरहृदयैवम्. पूर्वं दत्तं दत्तपूर्वम् - Given formerly.

Page 13. उच्चावचैः उपदेशैः - By various advices. प्रयेते लिट् आत्मनेपदि, प्र-ए. - of यत् with प्र to strive - Conjugate प्रयेते-प्रयेताते-प्रयेतिरे. ऊषर - A barren land. उप्तानी - Sown Past participle (क्तप्रत्ययान्त) of the root वप् to sow. परिणेमुः - Developed. Conjugate. परिणनाम-परिणेमतुः- परिणेमुः । पश्यत एव भवतः is an instance of Genitive Absolute (अनादरे षष्ठी) It implies disregard. शपथेन सह वर्तते यस्मिन् कर्मणि तथा सशपथं, क्रियाविशेषणम् ।

ब्रह्मवर्चसनिधिः- The treasure of Brahmanic splendour. विधिमनतिक्रम्य यथाविधि । ईहमानः Wishing, Present participle (शानच् प्रत्ययान्त) of the root ईह् to wish for. सम्भारान्-Requisites, तस्मिन् काले भवा तात्कालिकी adjectival to अवस्था - The condition at that time.

तूष्णीम् - Silent. आसामास-Remained, लिट् प्रथमपुरुषैकवचनं of the root आस् to be, to remain रामाभिषेकेण सभुत्सुकः- Anxious about Rama's coronation. उत्सुक governs तृतीया-विभक्ति as well as सप्तमी, रजनीं जागरितः- Note the द्वितीया of the word denoting the duration of time. एषः रामं द्रष्टुम् इच्छामि. Here अहम् has to be supplied to justify the use of उत्तमपुरुष in इच्छामि-एषोऽहं-एष suggests the wretche condition of the King.

Page 14. दिनमणिः - The sun. पर्यङ्क - A cot दृढम् भक्तिः यस्य सः दृढभक्तिः - One whose devotion is firm. The word भक्ति is feminine gender. Usually the adjective (दृढ) is

also used in the same gender in the विग्रहवाक्य. But it has to be used in the neutre gender. Otherwise the compound word would be दृढाभक्तिः। सह सुमन्त्रेण - Along with सुमन्त्र. The indeclinables सह, समम्, सार्धं etc, govern तृतीयाविभक्ति. पूर्वं दृष्टा दृष्टचरी, न दृष्टचरी अदृष्टचरी - Not seen before. म्लानं आननं यस्य तत् म्लानाननम् - One whose face was faded, dejected अभिमुखः भूत्वा अभिमुखीभूय - Standing face to face. सजता - Present participle (शत्रन्त) of the root संज् to stick, तृतीयैकवचनं. विरराम - Retired, stopped. The root रम् prefixed with वि, आ or परि takes परस्मैपद terminations. पन्नग - Snake. व्याजहार, लिट्, प्रथमपुरुषैकवचनम् of हृ with वि and आ - to speak. मां प्रति — Towards me, प्रति governs द्वितीयाविभक्ति कच्चित् is an अव्यय denoting question or enquiry. न कृतः अपराधः येन तस्मिन् अकृतापराधे - One who has not committed any offence. द्राक् - Soon. स्वस्य अर्थः स्वार्थः स्वार्थे एकस्मिन्नेव प्रवणा स्वार्थैकप्रवणा. One who is concerned only with selfish interests. प्रवण - Bent upon gaining. सज्जः- Ready.

Page 15. द्विः - Two times. ऋजोः भावः आर्जवम् - Straight - forwardness. frankness, क्रकच इव हृदयम् यस्याः सा क्रकचहृदया - Cruel - hearted. क्रकच - A saw. निर्गता घृणा (कारुण्यं) यस्मात् कर्मणः तथा निर्घृणम् -Without pity, क्रियाविशेषणम्. अवादीत् - लुङ् प्र - ए - of वद् to speak. हायनानि - years. चीराणि च जटाश्च चीरजटाः, धरतीति धरः चीरजटानां धरः चीरजटाधरः. वस- You live, लोट् मध्यमपुरुषैकवचनं of वसू to live. पुरुषार्थं - Aim of life. There are four पुरुषार्थाः धर्म, अर्थ, काम and मोक्ष, अवेहि - You understand, लोट् मध्यम - पुरुषैकवचनं of 'इ' to go

with अव and आ. पुमान् गौरिव पुङ्गवाः, रघूणां पुङ्गवः रघुपुङ्गवः- The prominent person among the Raghus. आप्रष्टुं मनः यस्य सः आप्रष्टुमनाः- Desirous of taking leave. Note the म् of प्रष्टुं is dropped before मनस्. कर्णात् कर्णं गता कर्णाकर्णिका तथा - By the process of passing from ear to ear. मुखरागः - facial expression. विसिष्मिये - wondered, लिट् आत्मनेपदि प्रथमपुरुषैकवचनं of स्मि with वि। वातानां समूहः वात्या - whirlwind. क्षत - Wound. क्षार - Acid. मा क्षिपाणि - Let me not throw. क्षते क्षारं मा क्षिपाणि - is idiomatic expression meaning - Let me not increase his agony. - प्रतिष्ठमानं Present Participle (शानच्प्रत्ययान्त) of स्था with प्रति. आत्मनेपदी, स्वस्ति ईयते अनेन इति स्वस्त्ययनम्. तत् काङ्क्षतीति स्वस्त्ययनकाङ्क्षिणी - wishing to bring prosperity. बाष्पस्य वेगः वाष्पवेगः, निरुद्धः वाष्पवेगाः यया सा निरुद्धबाष्पवेगा - Who checked the flow of tears. धर्मस्त्वामभिरक्षतु - Vide रामायणम् 'यं पालयसि धर्मं त्वं धृत्या च नियमेन च। स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु॥ भवितव्यता - Fate. विदधतु- लोट् प्रथमपुरुषबहुवचनं of the root धा with वि। Conjugate - विदधातु (विधत्तात्), विधत्ताम्, विदधतु। समाः- Years.

Page. 16. युवराजस्य भावः यौवराज्यम्। अभिषेक्ष्यति लृट् प्रथमपुरुषैकवचनं of 'सिच्' with अभि to sprinkle with (sacred) water. मुनीनां वृत्तिः यस्य सः मुनिवृत्तिः - Living like ascetics. वर्तितव्यम् Potential Participle of the root वृत् to be, to remain. मया वर्तितव्यम् - I should remain. धर्म एव परं अयनं (प्राप्यस्थानम्) यस्याः सा धर्मपरायणा - One whose highest aim (in life) is धर्म. त्वं वर्तितुमर्हसि - Active. त्वया वर्तितव्यं Impersonal (भावेप्रयोगः).

गुणस्य योग्यं अनुगुणम् न अनुगुणम् अननुगुणम् - Not worthy of न विद्यते अन्यः शरणं यस्याः सा अनन्यशरणा। त्वं प्राणाः यस्याः सा त्वत्प्राणाः। धृष्णोषि-You dare, लट् मध्यमपुरुषैकवचनं of धृष् to dare मृद्नती - Present participle (शत्रन्त) of मृदू to crush. अन्यस्मिन् भावः यस्याः सा अन्यभावा, न अन्यभावा, अनन्यभावा ताम्। सह (भर्त्रा सह) धर्मं चरतीति सहधर्मचारिणी, ताम्, त्वत् ऋते - Without you. ऋते - meaning without governs पञ्चमीविभक्ति, त्वत् - पञ्चम्येकवचनं of युष्मच्छब्द। मह्य रोचते - the root रुचू governs चतुर्थीविभक्ति।

Page 17. आ शैशवात् - From childhood onwards, आ meaning from or upto, governs पञ्चमीविभक्ति। सौविदल्लः - A guard, an attendant. आपृच्छ्य - Taking leave, ल्यबन्तमव्ययं of पृच्छ् with आ. आम्नायः- Vedic instruction. उपतस्थे - served. the root स्था prefixed with उप takes आत्मनेपद terminations. -दरिगतानि अश्रूणि नयनानि येषां ते पर्यश्रुनयनाः तैः adjectival to पौरसङ्घातैः। शोकेन विस्मयेन च सह वर्तते यस्मिन् कर्मणि तथा सशोकविस्मयम् - With grief and wonder. स्यन्दनः - chariot.

पुरे भवाः पौराः तान् पौरान्। अतीयाय - Passed beyond. लिट् प्रथमपुरुषैकवचनं of 'इ' to go with अति। तमसा, गोमती and सरयू are rivers on their way to the forest.

Page 18. लोकान् पावयतीति लोकपावनी, तस्याः लोकपावन्याः - The purified (sanctifier) of the (three) worlds. अग्रतः सरः - The foremost. सञ्जग्मे - Came into contact. The root गम् with सं takes आत्मनेपद terminations when used as an intransitive (अकर्मक) verb. निषादानां राजा निषादराजः, राजन् at the end of a तत्पुरुष compound takes a final अ. स्वविषयम -

His own country. तरीतुम् कामः यस्य सः तरीतुकामः - wishing to cross, the final म् of तरीतुं is dropped from काम ।

विधिमनतिक्रम्य यथाविधि। पूर्वं अनुभूतम् अनुभूतपूर्वम् , न अनुभूतपूर्वं अननुभूतपूर्वम् , तेन adjectival to मार्गखेदेन । ऊषुः - Conjugate उवास - ऊषतुः - ऊषुः, माल्यवती is the name of the river in चित्रकूट। गिरिवरं अध्यवात्सुः लुङ् प्रथमपुरुषवहुवचनं of वस् with अधि. The root वस् prefixed with अधि governs द्वितीया in the place of सप्तमी, व्यस्मायुः = लुङ्. व्यस्मार्षीत् - व्यस्मार्ष्टाम् - व्यस्मार्षुः ।

रामेण शून्यं, तेन रामशून्येन । रिक्त - Empty.

Page 19. क्षणे क्षणे अनुक्षणम् - At every moment, प्रवासात् प्रभृति-प्रभृति meaning 'from' governs पञ्चमीविभक्ति । दुःखेन पूर्णं दुःखमयम् - Full of grief. शब्देन विध्यतीति शब्दवेधी - One who is able to strike the target by tracing it through the sound. दृप्त - Proud. मुनिकुमारवध - Note the allusion —Once Dasaratha went to the forest for hunting. One morning he heard a gurgling sound as of an elephant drinking water. Wishing to test his skill to shoot unseen targets aiming by sound only, he shot an arrow in the direction whence the sound came. Unfortunately it was an ascetic boy who was filling a pot with water that was hit by the arrow. He cried and Dasaratha rushed to him. At his request, the king carried him to his aged blind parents and confessed his guilt. To relieve the pain of the boy he was asked to pull out the arrow and the boy died. The helpless parents also decided to die by throwing themselves into the fire. Just before ascending the funeral

pyre," they cursed the king saying 'You also will die of grief in your old age being parted from your son' विपाक- Result. निशीथ - Midnight.

कालधर्म - Death. राजकर्तारः - Makers of king. समेत्य - Having assembled. प्रजिघाय - Sent, लिट् प्र. ए. of हि with प्र to send, to despatch. प्रहिताः - Past participle (क्तप्रत्ययान्त) of हि with प्र. अत्ययः (calamity) प्रयोजनं अस्य इति आत्ययिकम्. A thing which may lead to calamity, hence urgent. भवता प्रस्थीयताम् - भावे (Impersonal). भवान् प्रतिष्ठताम् - Active.

Page 20. पुरोधस् - priest. मृषा - Lie, falsehood. मातुः पिता मातामहः, तम् मातामहं । मातुः भ्राता मातुलः । तत्वरे - लिट् प्र ए. of त्वर् to make haste. पारितोषिकाणि - Presents. ग्लायन्- feeling uneasy, present participle (शत्रन्त) of the root ग्लै to fade.

अतिलङ्घितः अध्वा येन सः अतिलङ्घिताध्वा-One who traversed the distance, प्राप्ता अयोध्या येन सः प्राप्तायोध्यः । पूर्वं यथा यथापूर्वम्, न यथापूर्वं वृत्तं यस्यां सा अयथापूर्ववृत्ता ताम् - Where the condition was not the same as before. बहुशो विरतः विरतप्रायः - Mostly ended. विना वणिग्जनैः - विना meaning without governs द्वितीया तृतीया or पञ्चमी. Here it governs तृतीया. आगार - House वज्रस्य निर्घात इव निष्ठुरं वज्रनिर्घातनिष्ठुरं- Hard like a thunderbolt निकृत्तं (cut) मूलं यस्य सः निकृत्तमूलः - Cut at the root, adjectival to बालपादप । चरमः - Last. अप्रियमेव विष अप्रियविषं तेन - By the poison of disagreeable news, The first अप्रियविष is the news of Dasaratha's death and the second, the banish-

ment of Rama, Sita and Lakshmana. असीमताम् - Limitlessness. चापल - Rashness, fickleness. इयत्ता - Measure.

Page 21. आत्मानं पण्डितं मन्यते इति पण्डितमानिनी - One who considered herself wise. मां धिक् - Fie upon me, धिक् governs द्वितीयाविभक्ति । अपवादस्य जननी, तथा आपादजनन्या- One who has given birth to a scandal, reproach. आहितवतीम् - One who had caused, adjectival to स्यमातरम् । बह्नेः अधीनं वह्निसात् ।

काननं प्रति - प्रति - governs द्वितीया । गुणे एकस्मिन् प्रवणता गुणैकप्रवणता ताम् - Attachment to virtue alone. अनुशयस्य वशंवदं अनुशयवशंवद - Subject to remorse. भागीरथीं अनु - अनु governs a noun in द्वितीयाविभक्ति । भगीरथस्यापत्यं स्त्री भागीरथी - Ganges. रामाय द्रोग्धुम् - To offend Rama: The root द्रुह् governs चतुर्थीविभक्ति ।

Page 22. रामेण उषितं, शयितं etc. are भावेप्रयोग - Impersonal forms. They are to be translated in the Active since there is no impersonal voice in English. रामः उषितवान्, शयितवान् etc. are the Active forms. अनवः नवः कृतः नवीकृतः शोकः यस्य सः नवीकृतशोकः - His grief being renewed. फलानि मूलानि च अशनं (भक्षणं) यस्य सः फलमूलाशनः । जटाः वल्कलानि च धर्तुं शीलमस्य इति जटावल्कलधारी । भूमौ शेते इति भूमिशयः ।

अन्वयुङ्क्त - Enquired, प्र. ए- of युज् with अनु । यापयित्वा - त्वाप्रत्ययान्तमव्ययं of या to go, causal (णिजन्त), अन्यथा गृहीत्वा- Taking otherwise, misunderstanding मा कृथाः - When the Aorist (लुङ्) is used along with the prohibitive particle

मा the augment (अडागम) is dropped, i.e., the अ of अकृथाः is dropped, अकृथाः लुङ् मध्यमपुरुषैकवचनं of कृ to do, आत्मनेपदि- Conjugate - अकृथाः- अकृषाथाम् - अकृढ्वं ।

Page 23. सेनायां समवेताः सैनिकाः, ज्यायसः षष्ठी एकवचनं of जायान् - Elder, comparative of प्रशस्यः । प्रशस्यः - ज्यायान्, श्रेयान् - ज्येष्ठः, श्रेष्ठः । तरङ्गिणी - River. शोक एव तरङ्गिणी, ताम् शोकतरङ्गिणीम् । तरेयं - विधिलिङ् उत्तमपुरुषैकवचनं of तृ (तर्) to cross. दोला इव आचरन् दोलायमानः - Wavering, swinging दोला means a swing. विरराम - रम् prefixed with वि becomes परस्मैपदी ।

जटा अस्य सञ्जाता इति जटिलः तम् जटिलं । दिष्ट्या - An indeclinable word (अव्ययं) meaning - fortunately. पञ्चता - प्राप्ति Death, i.e., the body merging in the five elements. मन्दाकिनी is a river in चित्रकूट. निवापाञ्जलि - Handful of water offered to the spirits of the dead. इङ्गुद्याः इदं ऐङ्गुदं ऐङ्गुदं च तत् पिण्याकं च ऐङ्गुदपिण्याकं । इङ्गुदी is called तापसतरु- the tree of the ascetics because it is put to many uses by the sages. पिण्याक - Oilcake. Usually the offering of पिण्ड is made with rice but Rama used बदरी fruits and इङ्गुद cakes for पिण्ड because they were his food in the forest. Vide—Ramayana - 'यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः'

Page 24. वक्तुं इच्छामि विवक्षामि - I wish to speak. सन्नन्त of the root ब्रू to speak. गरिम्णा - By the greatness. यशः एव शेषः यस्य सः तस्य भावः, ताम् यशशेषतां - Remaining only in

fame, dead. वोढारं - The bearer, the leader, the king. अग्रजे ध्रियमाणे (सति) When the elder brother is alive, an instance of सतिसप्तमी । कनीयांसं - The younger one, comparative form of युवन् or अल्प । युवा - यवीयान् यविष्ठः, अल्पः- कनीयान्, अल्पीयान्-कनिष्ठः अल्पिष्ठः । कृत्ये मूढः कृत्यमूढः तस्य भावः, ताम् कृत्यमूढताम् । मतेः विप्लवः मतिविप्लवः Pervertion of the mind. कर्तुं योग्यं करणीयं, सनाथं करणीयं सनाथीकरणीयं-Should be provided with a protector, नाथेन सह वर्तत इति सनाथम् ।

अभावः अवसानं येषां ते अभावावसानाः-End in non-existence सोढ्वा-त्वाप्रत्ययान्तमव्ययं of सह् to bear. च्यावयितुं-To make one fall, go back तुमुन्नन्तमव्ययं of च्यु to slip, causal.

Page 25. अप + ईयात् अपेयात् May go away. लिङ् of the root इ to go with अप. योगश्च क्षेमश्च योगक्षेमौ तयोः काङ्क्षया योगक्षेमकाङ्क्षया । अलब्धस्य लाभो योगः-Acquisition of new things लब्धस्य परिपालनं क्षेमः-Preservation of possessions. काङ्क्षा Desire,

वितीर्णे Given, adjectival to पादुके । नगरात् बहिः Outside the city, बहिः governs पञ्चमीविभक्ति । अक्ष्णोः समीपे समक्षं - In the presence of. भुक्ताः विभवाः यस्य तस्मिन् भुक्तविभवे-Whose wealth has been enjoyed. अन्यत् वनं वनान्तरं । सभाजितः- Honoured. यमः (इन्द्रियनिग्रहः) एषामस्तीति यमिनः सर्वे च ते यमिनश्च सर्वयमिनः, तेषाम् । धीरश्चासौ उदारश्च तस्मै धीरोदाराय ।

ARANYA KANDA

Page 26. विराधः आदिः येषां ते विराधादयः कबन्धः अन्तः येषां ते कबन्धान्ताः विराधादयश्च ते कबन्धान्ताश्च तान् विराधादिकबन्धान्तान् ।

Viradha was the first demon killed by Rama in Dandaka forest and Kabandha, the last. In between, thousands of Rakshasas were killed and all of them attained मुक्ति, their real abode or went to Vaikuntha, the abode of Vishnu being killed by Rama who was an incarnation of Vishnu स्वेषां पदं स्वपदं - Their own real place, i.e. मोक्ष or स्वस्य पदं his (Rama's) place, Vaikuntha. दण्डकारण्ये भवारण्ये - Here the Dandaka forest is identified with the forest of worldly existence (भव). भवः (संसारः) एव अरण्यं तस्मिन् भवारण्ये । शरणे साधुः शरण्यः तम् शरण्यम् । ब्रह्मणः इयं ब्राह्मी तया ब्राह्मा adjectival to लक्ष्म्या - The splendour relating to sacred knowledge. विगता ज्या यस्मात् तत् विज्यं - Having the string untied. This was done as a mark of respect to the holy place and the ascetics who lived there अक्षिभिः पिबन्तः is an idiomatic expression denoting the eagerness with which they looked. The root पा (पिब्) to drink when used with eyes or ears means to look or listen intently. न्यस्तः दण्डः यैः तेषां न्यस्तदण्डानाम् - Who have discarded punishment. अतिथीनां इदं आतिथ्यं, स्वीकृतं आतिथ्यं येन सः स्वीकृतातिथ्यः ।

गिरिशृङ्गस्येव आभा यस्य तं गिरिशृङ्गाभं । व्याघ्रस्य इदं वैयाघ्रं, वैयाघ्रं चर्म वसनं यस्य तम् वैयाघ्रचर्मवसनम् । दृष्टं एव दृष्टमात्रं तस्मिन् दृष्टमात्रे Adjectival to रक्षसि । वृकात् त्रस्ता वृकत्रस्ता । विरुद्धः आचारः ययोः तौ Whose conduct is inconsistent. Viradha considers the matted hairs do not agree well with the bows they are weilding. विवेपे - Trembled: लिट् प्र. ए. of वेप् to shiver. अत्यन्तमसह्यं असह्यतमम् ।

Page 27. द्विधा कृत्वा द्विधाकृत्य - Cutting into two - हृता: असव: (प्राणा:) यस्य तमू हृतासुं । आत्मन: शापवृत्तान्तं - Allusion - विराध was originally a Gandharva by name तुम्बुरु. On account of his passion for रम्भा an Apsaras, he neglected his duty and was cursed by Kubera to become a Rakshasa. Then he pleaded for mercy and Kubera said that he would regain his original form when Rama killed him in battle. गर्तें क्षेपेण - By throwing into ditch, by burning in a deep drench.

शरभङ्ग: - A great sage who had earned many merits by his prolonged penance and the performance of Vedic rites. Knowing that Rama was an 'Avatara' of Vishnu, he was only waiting to see him and then throw the gross body into the fire and attain salvation (मुक्ति). प्रयास्यन् - Future participle of या to go with प्र - भूंतानां विकार: भौतिक:, तम् - Made up of the five elements. निर्लोक - slough. दत्ता: आशिष: यै:तें दत्ताशिष:- Who conferred their blessings. आश्रुत: (प्रतिज्ञात:) राक्षसानां वध: येन स: आश्रुतराक्षसवध: - One who promised the killing of the demons. आश्रमेषु तल्लजा: (श्रेष्ठा:) आश्रमतल्लजा:, तान् - The best hermitages.

Page 28. पीत: सागर: येन तस्य पीतसागरस्य - One who drank up the Occean, Allusion—Once, the demons called Kaleyas hid themselves in the water of the ocean and, coming out at night, caused great trouble to the three worlds. Indra could not punish them because they remained under water. So the Gods sought the help of

the great sage Agastya who requested the lord of the seas to send the demons out. When that request was not granted, Agastya drank up the waters of the ocean and exposed the demons for being attacked by Indra.

विन्ध्यदर्पदमनस्य = One who subdued the pride of the Vindhya mountain. Allusion—Once the Vindhya mountain steadily grew towards the heaven in order to spite Himavan (Meru, according to some) and threatened to obstruct the path of the sun. The gods grew frightened and approached अगस्त्य for help. The sage who was the preceptor of Vindhya requested the mountain to give him an easy passage to the south by bending low. The mountain obeyed and Agastya asked him to remain thus till his return; but he never returned from the south and Vindhya remained in the same position for ever.

वातापेः तापनः, तस्य वातापितापनस्य - One who tormented (digested) Vatapi. Allusion—Vatapi and Ilvala were two Rakshasas who gave much trouble to the sages. Vatapi had a boon that his body though cut into pieces, would reunite and become whole and strong as before. Ilvala would invite the Rishis for food and serve his brother's body cut up and cooked. After the guests had eaten the meat, he would shout 'Vatapi, come out' and Vatapi would come out tearing the bowels of the guests. Many Rishis were killed in this way. Once Ilvala tried to play the trick on Agastya. The sage who knew this ate

the meat and at once digested it by the power of penance. When Ilvala shouted as usual calling his brother's name Vatapi did not come out. Later on Ilvala who rushed against Agastya was also reduced to ashes by the fire which came out of the sage's eyes

चुलुकितः सागरः येन सः चुलुकितसागरः-One who has contained the ocean in the cavity of half - folded palm. ममज्ज- Sank, लिट् of मज्ज् to sink, सूर्यस्य वर्चः इव वर्चः यस्य सः तस्य सूर्यवर्चसः- Who is brilliant like the Sun. विष्णोः इदं वैष्णवम्- Belonging to Vishnu महेन्द्रस्य इमौ माहेन्द्रौ। हेम्नः विकारः हैमः, हैमः कोशः यस्य सः हैमकोशः - Adjectival to खड्गः। कोश-A sheath, रामाय विततार - Gave to Rama, Note the चतुर्थी।

प्राज्याः (भूयिष्ठाः) दोषाः यस्मिन् तत् प्राज्यदोषम् - Full of dangers. समे तिष्ठतीति समस्थः, तम् One who is in normal condition विषमे तिष्ठतीति विषमस्थः, तम- One who is in difficulties शीलमेव आभरणं यस्याः सा शीलाभरणा - Whose ornament is good conduct, पञ्चानां वटानां समाहारः पञ्चवटी. तां प्रति-प्रति governs द्वितीयाविभक्ति प्रतस्थाते-स्था with प्र takes आत्मनेपदी Conjugate - प्रतस्थे-प्रतस्थाते-प्रतस्थिरे.

Page 29. हातुम् इच्छुः जिघांसुः - Desirous of killing आविश्चकार - Showered. कृत्या (क्रियया) निर्वृत्ता कृत्रिमा, न कृत्रिमा अकृत्रिमा ताम् - Not artificial, natural परः अस्यास्तीति परवान् Having another master, dependant. न निर्णेतुं अलम् - Not competant to decide. उदासिष्ट - Remained indifferent कूजद्भिः विहगैः संकुलं कूजद्विहगसङ्कुलम् - Thronged by singing

birds. संहत - Beaten hard. मृत्तिका - Clay मस्कर - Bamboo. समीकृत Levelled. तल - Floor. वंश - Pole or Cross-beam, अवपाशित - Tied. तां अध्युवास - The root वस् prefixed with अधि governs द्वितीया in the place of सप्तमी, स्थली - A natural raised plot. स्थला - Artificially raised ground. दशरथस्य अपत्यं पुमान् दाशरथिः । कण्टक - A thorn.

Page 30. भगिनी - Sister. शूर्पाकाराः नखाः यस्याः सा शूर्पणखा - The न् of नख is changed into ण् when the compound word is the name of a person. वासवोपमं. महाबाहुम् etc. Note the adjectives of Rama and शूर्पणखा which beautifully bring out their contrast. Vide-Ramayana—

सुमुखं दुर्मुखी रामं वृत्तमध्यं महोदरी ।
विशालाक्षं विरूपाक्षी सुकेशं ताम्रमूर्धजा ॥
प्रियरूपं विरूपा सा सुस्वरं भैरवस्वना ।
तरुणं दारुणा वृद्धा दक्षिणं वामभाषिणी ॥
न्यायवृत्तं सुदुर्वृत्ता प्रियमप्रियदर्शना ।
शरीरजसमाविष्टा राक्षसी राममब्रवीत् ॥

निर्गता त्रपा (लज्जा) यस्मात् कर्मणः तथा निस्त्रपम् ।

समानः पतिः यस्याः सा सपत्नी, सपत्न्याः भावः सापत्न्यम् तेन दुःखं सापत्न्यदुःखम् - The sorrow caused by being a co-wife. अलं वाञ्छया-अलं governs तृतीयाविभक्ति. Here अलं is used in the prohibitive sense. वाञ्छा - Desire, करवाल - Sword. कर्णौ च नासिका च तेषां समाहारः कर्णनासिकम्-A द्वन्द्व compound of words denoting limbs of living beings is always used in neuter gender and singular number.

निकृत्तं कर्णनासं यस्याः सा निकृत्तकर्णनासा whose ears and nose were cut, वमन्ती - Vomitting सरणि - Path.

Page 31. चामीकर - Gold. शलभ - A moth, रामस्य बाणा एव अग्निः, तस्मिन् , शलभस्य भावः शलभता ताम् रामबाणाग्निशलभताम् । गर्हयामास - Blamed. विकत्थन - Boastful. विनङ्क्ष्यसि - You will Perish, लृट् मध्यमपुरुषैकवचनं of नशू with वि.

वागेव वज्रं वाग्वज्रं तेन- By the thunderbolt of words, harsh words. जीमूत- Cloud. आमुक्त - Put on सर्वस्याः भूमेः ईश्वरः सार्वभौमः, राक्षसानां सार्वभौमः, तम् राक्षससार्वभौमम् .

Page 32, स्वैरवृत्तः- Acting according to one's own will. निरङ्कुशः - Unrestrained पद्भ्यां अतति इति पदातिः - One who walks on foot. राकाशशिना (पूर्णिमा चन्द्रेण) तुल्यं आननं यस्याः तां राकाचन्द्रनिभाननाम्-Note the word निभ is used only in the compound and not in the विग्रहवाक्य । कर्तुं इच्छुःचिकीर्षुः । ते रोचते-रुच्-governs चतुर्थीविभक्ति, वियतः (आकाशस्य) पन्थाः वियत्पथः. तेन वियत्पथेन — पथिन् at the end of a compound becomes पथ (अकारान्त). हर्तुं इच्छामि जिहीर्षामि । सहाय्यस्य कर्म साहाय्यम् । रजत Silver. तयोः अपाये - In their absence. निराबाधः - Without any obstruction. विधुन्तुदः- Rahu. विधोः सुषमां विधुसुषमाम् The brightness of the moon.

Page 33. अकुशलः उदर्कः यस्य तं अकुशलोदर्कम् - Whose ultimate result will be bad, अग्रतः In the beginning. परिणामे- In the end, मा तिरस्कार्षीः - The augment of the Aorist अकार्षीः is dropped when used with the prohibitive particle मा. साक्षी- Witness. Here मारीच is alluding to his

experience in the sacrifice of Visvamitra. यमस्य क्षयं (गृहं) यमक्षयम् - The abode of Yama. आतङ्क - Agony.

कामरूपी—One who can assume any form at will, आस्तरणम् - Carpet. प्रलोभितः - Tempted. इयेष - Wished, लिट् of इष् to wish for.

Page 34. यावत् गच्छामि - The present tense लट् denotes future tense when used with the indeclinables यावत् or पुरा. माया एषां सन्तीति मायाविनः or मायिनः, तेषां मायाविनाम् Among the deceitful. अग्रे सरतीति अग्रेसरः—The foremost छिन्नानि अभ्राणि तैः छिन्नाभ्रैः - By patches of cloud, छिन्न - Past passive participle of छिद् to cut, to break up. परीत - Surrounded. उत्प्लुत्य - Jumping up, ल्यबन्तमव्ययम् of प्लु with उत्. तालस्य प्रमाणं तालमात्रम् - The height of a Tala tree.

न प्रधृष्यः अप्रधृष्यः तस्मिन् अप्रधृष्ये - Unassailable, adjectival to राघवे। बहूनि छद्मानि येषां तें बहुछद्मानः - Having many deceits अनिशम् - Always. उपद्रुत - Frequented. महत् अरण्यम् महारण्यम्- Note the change of महत् into महा.

Page 35. छन्न - Covered. प्रच्छन्नं चरतीति प्रच्छन्नचारी, तस्मिन् प्रच्छन्नचारिणि - One who moves in disguise. अप्रतिरूपम् Not fit. तप्तैः नाराचैः तुल्यं तप्तनाराचसन्निभं तस्य—The words निभ, सन्निभ, संकाश etc. can be used only in compounds, hence तुल्यं is used in the विग्रहवाक्य। भेषजम् - Medicine, remedy.

अन्तरं - Opportunity. परिव्राजक - A mendicant आर्यैः जुष्टा आर्यजुष्टा, न आर्यजुष्टा, अनार्यजुष्टा तया Not adopted by decent

men, foul तृणायापि अमत्वा - Not even considering him as a straw. The indirect object of the root मन् 'to think', if not animal, takes चतुर्थी or द्वितीयाविभक्ति when contempt is meant. Eg - न त्वां तृणं तृणाय वा मन्ये ।

Page 36. सिंहेन तुल्यः सिंहसङ्काशः । तम् सिंहसङ्काशम् । जम्बुक A jackal 'राघवस्य प्रियां भार्यां .... हर्तुमिच्छेत्'—Wishing to possess Sita, the dear wife of Rama, is as dangerous as wishing to pull out the tooth of a serpant, and he who tries to molest or assail her is trying to do the impossible. It is just like attempting to carry away the blazing fire in a cloth. भर्त्स्यमानः - Being threatened. पलायांचक्रिरे-लिट् प्रथमपुरुषबहुवचनं of अय् with परा to run away. The र् of परा is changed into ल् when followed by अय् स्यन्दनं-Chariot.

विहायस्—Sky. शास्सि-लट् मध्यमपुरुषैकवचनं of शास् to punish, to rule. Conjugate - शास्सि-शिष्टः-शिष्ट । वः (युष्मभ्यं) स्वस्ति - स्वस्ति governs चतुर्थीविभक्ति । वनस्पति - Tree. सनातन धर्म - Ancient settled code of conduct. संश्रवः - Promise भवान् न अर्हति-भवच्छब्दयोगे प्रथमपुरुषः ।

Page 37. परैः अभिमर्शनं, तस्मात् पराभिमर्शनात् - From the outrage by others रक्षितुं योग्याः रक्षणीयाः । धर्मस्य मर्म जानाति इति धर्ममर्मज्ञः - One who knows the essence of धर्म, गर्हितम् Censurable. न (सन्ति) राक्षसा यस्मिन् तत् अराक्षसम् Adjectival to जनस्थानम्, कृतवतः - Past active participle (क्तवतुप्रत्ययान्त) of the root कृ to do, षष्ठ्येकवचनम् । बली-बलीयान्-बलिष्ठः । प्रशस्तं धनुः अस्यास्तीति धन्वी । जीवतोमम is an instance of अनादरे षष्ठी

(Genitive Absolute). It means-ignoring me when I am alive. परिपाटी - Manner. उदयुङ्क्त-लङ् आत्मनेपदी प्रथमपुरुषैकवचनं of युज् with उत् to take effort.

क्रोधेन ताम्रे अक्षिणी यस्य सः क्रोधताम्राक्षः - whose eyes were red in anger. अक्षि at the end of a compound becomes अक्ष. जरठः - Old. तुण्ड - Beak. क्षतजेन उक्षितं क्षतजोक्षितम् - Smeared with blood, कौशेय - Silk. मम इदं मामकम् - Mine, बधान, छिन्धि and भिन्धि are लोट् मध्यमपुरुषैकवचनं of बध् to tie, bind, छिद् to cut, and भिद् to break, respectively. अपक्रोश - Scandal, reproach.

Page 38. सूदाः - Cooks. कणशः - Into small pieces देवर - Husband's brother. आलुलोके Saw, लिट् आत्मनेपदी of लोक् to see with आ. कामकारेण - Acting at one's own will. पद्मानि अस्यां सन्तीति पद्मिनी - A lotus pond. मार्गयितुम् - To Search तुमुन्नन्तमव्ययं of मृग् to search. विपदां परम्परा, तां विपत्परम्पराम् - The series of calamities. एकपदे - All at once स्थावर - Stationary. जङ्गम - Movable objects आत्मन्यवस्थापयामास - Restored to his normal state.

आसन्नं निर्याणं (मरणं) यस्य तं आसन्ननिर्याणम् - Whose death was imminent. फेन - Foam पक्षिराजन् - The King of birds. Note the word राजन् becoming अकारान्त at the end of the compound.

Page 39. हा मम अधन्यताम् - Curse on my misfortune. The indeclinable word हा governs द्वितीयाविभक्ति. अलक्ष्मीः- Bad luck. अपि पावकं दहेत् - May even burn fire. The fire

burns everything: even that fire may be burned by such misfortune.

न विद्यते कन्धरा यस्य सः अकन्धरः - Neckless निशायां चरतीति निशाचरः - A demon. कबन्धः - means a headless body. Here it is the name of a Rakshasa वेष्टयितुं - To encircle, to enclose. दक्षिण - Right and सव्य - Left, शापाद्विमुक्तः - Allusion.

कबन्ध was an Asura, the son of दनु। He had a fine personality and superhuman strength. Obtaining a boon from Brahman that he would live for a very long time he began to torment the sages and even challenged Indra for a fight. Indra struck him with his thunderbolt as a result of which his head and legs went into the body. Then he prayed for mercy and Indra gave him a mouth and one in the chest and lengthened his hands so that he could catch his food. A sage by name Sthulasiras whom he harassed also cursed him to remain in that form till his hands were cut by Rama and Lakshmana. Both Indra and the sage told him that he would secure his original form and go to heaven when his ugly body was burned in the fire by Rama. When Rama and Lakshmana put his body into the fire kindled by them, Kabandha got back his original form, advised Rama to seek the friendship of Sugriva and showing the path to ऋष्यमूक mountain, he ascended the heaven.

सख्युः भावः सख्यम् Friendship. पम्पा is the name of a beautiful lake. शबर्याः आश्रमम् - Sabari was a woman of the forest tribe who faithfully served an old saint Matanga. When he decided to leave this world she too wanted to die. But the sage told her that she should await the arrival of Rama, an incarnation of Vishnu, and enjoy the bliss of his Darsana. So the old woman, Sabari lived her saintly life looking after the Asrama of Matanga faithfully and keeping it sweet to receive the expected guest, Rama.

परीक्षितः स्वादिमा येषां तानि परीक्षितस्वादिमानि - Whose sweetness has been tested (by herself eating a portion) तेजसा पूर्णं तेजोमयम्. धाम - Residence. जगाहे - Entered.

दण्डकारण्यं वासः यस्य तस्मै दण्डकारण्यवासाय । खण्डिताः अमराणां (देवानां) शत्रवः येन तस्मै खण्डितामरशत्रवे । मुक्तिं ददातीति मुक्तिदः तस्मै मुक्तिदाय ।

—: मङ्गलम् :—

APPENDIX

I. *Passages for Annotation*:

1. 'भगवन् स्वागतं ते अपुत्रस्येव पुत्रजन्म तवेदमागमने मन्ये'।
2. 'किमिदं सांप्रतं इक्ष्वाकुवंशे जातस्य भवतः? यदीदं ते क्षमं तर्हि तथा कुरुष्व। अहं यथागतं गमिष्यामि। मिथ्याप्रतिज्ञस्त्वं चिराय सुखी भव।
3. तयोश्च तादृशं प्रेम संजज्ञे यथा हृदयं हृदयेन व्यक्तमाचख्ये।
4. 'अम्ब नाहमर्थपरो मानुषं लोकमधिवस्तुमभिलषामि, केवलं धर्ममेव पुरुषार्थं मन्यमानं मां मुनिभिः सदृशमवेहि।'
5. 'यमेव सर्वोपरि मन्यमानो नियमेन पालयसि स धर्मस्त्वामभिरक्षतु। सर्वे च देवाः सर्वाणि च भूतानि स्वस्ति ते विदधतु।'
6. 'यत्र रामो निवसति तद्वनमपि सीताया नन्दनमेव'।
7. 'रामं दशरथं विद्धि मां विद्धि जनकात्मजाम्'।
8. 'या गतिः सर्वभूतानां तां गतिं ते पिता गतः'।
9. 'अपवादजनन्या अपत्रपाया उदरादवाप्तजनिं मां धिक्'।
10. 'न ह्यग्रजे विद्यमाने रघूणां राजलक्ष्मीः कनीयांसं प्राप्तुमर्हति'।
11. सर्वे भावा अभावावसानाः। राज्यं विभूतयः, प्रीतयः प्रियसंगमाश्च अवश्यं क्षयमेष्यन्ति।
12. प्रायेण स्त्रीणामियं प्रकृतिः यत्समस्तमनुरज्यन्ते पतिं, विषमस्थं त्यजन्ति च'।
13. 'विद्युतां लोलत्वं; शस्त्राणां तीक्ष्णत्वं, पवनस्य शैघ्र्यं च स्त्रीषु सम्मिलितानीति मे मतिः'।
14. 'राजन् सन्ततं प्रियवादिनः पुरुषाः लोके सुलभा एव। अप्रियस्यापि पथ्यस्य वक्तारः श्रोतारश्च कामं विरलाः। तदप्रतो विषतुल्यमपि परिणामे अमृतोपमं मद्वाक्यं मा तिरस्कार्षीः'।
15. 'न हि राज्ञः प्रतिकूलवर्ती सुखं लब्धुमर्हति'।
16. 'देवि न स्त्रीणामप्रतिरूपं वचनमस्ति'।
17. धीरेण हि यथाऽऽत्मनस्तथान्येषां दाराः पराभिमर्शनाद्रक्षणीयाः।

II. *Passages for explanation:—*

1. अहं वेद्मि महात्मनो रामस्यानुपमं पराक्रमम् । वृथाविशङ्कया इक्ष्वाकूणां कुले जातो धर्मात्मा च भवान् न धर्मं हातुमर्हति ।
2. त्रिः सप्तकृत्वः निःक्षत्रियां कृतवतः तस्य दर्शनमात्रेण दशरथस्य हृदयं चकम्पे ।
3. तानस्य वचनात् पावके पतितुमपि सज्जोऽहम् । ... ... अम्ब ! रामः द्विर्न भाषते ।
4. आत्मनाकृतस्य मुनिकुमारवधस्य विपाकं तमनुस्मरन् ... ... दशरथः षष्ठे दिवसे निशीथात्परं दिवमारुरोह ।
5. राज्यमराजकं जातम् । अनाथाः प्रजाः कं शरणं गच्छन्तु ।
6. लक्ष्मीरपि चन्द्रादपेयात्. हिमवान् वा हिमं त्यजेयत्, सागरो वेलामप्यतीयात्, न पुनरहं पितुः सन्निधौ कृतां प्रतिज्ञां त्यजेयम् ।
7. तृणच्छन्नकूपतुल्ये प्रच्छन्नचारिणि त्वयि विस्रब्धहृदयो राम एवानुशोचनीयः ।
8. राघवस्य प्रियां भार्यां यः कामयते स सर्पस्य वदनात् दंष्ट्रामादातुमिच्छसि । यो रामस्य भार्यां प्रधर्षयितुमिच्छेत् स ज्वलितमग्निं वस्त्रेणाच्छाद्य हर्तुमिच्छेत् ।
9. 'राज्यं नष्टं, वनं वसतिः, सीता नष्टा, द्विजो हतः । ईदृशीयमलक्ष्मीरपि पावकं दहेत् ।

III. *Essay questions*—(See translation and notes for answers):

1. Narrate the circumstances which led to the marriage of Rama with Sita.
2. Give an account of विच्छिन्नपट्टाभिषेक
3. Describe Rama's journey to the forest until he reached चित्रकूट.
4. Give an account of रामभरतसमागम.

5. Describe Rama's life in पञ्चवटी.
6. Narrate the circumstances leading to the abduction of Sita by Ravana.
7. Sketch the character of:—(1) Bharata (2) कैकेयी (3) Rama and (4) Dasaratha.

Short Questions—(See translation and notes for answers.)

1. What was the purpose of Visvamitra's visit to Dasaratha?
2. How did Rama protect the sacrifice of Viswamitra?
3. Why Ahalya was cursed and what was the curse?
4. Describe Rama's encounter with Parasurama.
5. How did मन्थरा poison the mind of कैकेयी ?
6. दशरथः वरद्वयं प्रायच्छत्—What made Dasaratha grant two boons to Kaikeyi ?
7. न वरद्वयं प्रदातुं प्रत्याख्यातुं वा अपारयत्—Why ?
8. Summarise the conversation between Rama and Kaikeyi.
9. Describe the scene of Dasaratha's death in one paragraph.
10. What was the condition of Ayodhya when Bharata returned from his uncle's house ?
11. Give a few instances to prove the extreme cruelty of Kaikeyi?
12. How did Bharata punish Kaikeyi?
13. What was the suspicion of Guha when he saw Bharata coming with an army ?
14. Why did Rama leave Chitrakuta ?
15. Give the allusion in—(1) पीतसागरस्य (2) बिन्ध्यदर्पदमस्य and (3) वातापितापानस्य.

16. What was the reply of लक्ष्मण to the request of शूर्पणखा to marry her?
17. Describe Rama's encounter with खर and his followers.
18. Give an account of Jatayu's encounter with Ravana.
19. तदा शापविमुक्तो राक्षसः—What was the curse of Kabandha?
20. Write short notes on:—(1) ताटका, (2) जटायु, (3) शूर्पणखा, (4) मारीच, (5) अगस्त्य, (6) अहल्या, (7) शबरी, (8) सुतीक्ष्ण; (9) विराध and (10) शरभङ्ग.

V. *Questions on Grammar*:—(Refer notes for answers)

I. *Write grammatical notes on*:—

(1) भूतये प्रभवतु (2) सुमित्रायै ददौ (3) भवान् अर्हति (4) महातेजाः (5) तां रजनीं ऊषतुः (6) प्रतस्थे (7) नृपतेः (8) सान्त्वयितुकामः (9) पश्यत एव भवतः (10) रामाभिषेकेण समुत्सुकः (11) विरराम (12) त्वद्दते (13) मह्यं रोचते (14) आ शैशवात् (15) वनाय प्रतिष्ठते (16) निषादराजः (17) गिरिवरमध्यवात्सुः (18) रामाय द्रोग्धुम् (19) मा कृथाः (20) नगराद्बहिः (21) यावद्गच्छामि (22) तृणायापि अमत्वा (23) वः स्वस्ति (24) क्रोधताम्राक्षः (25) हा मामाधन्यताम् (26) शूर्पणखा (27) अलं वाञ्छया (28) मां प्रति।

II. *Give the* विग्रहवाक्यः—

(1) राजर्षिः (2) प्राजापत्यः (3) नृपशार्दूलः (4) ऊनषोडशवर्षः (5) धनुष्पाणिः (6) दृष्टचरी (7) मध्येमार्गम् (8) मिथिलापतेः (9) इक्ष्वाकूणाम् (10) आग्नेयम् (11) गतासुम् (12) कर्णाकर्णिकया (13) भागिनेयः (14) कृतमतिः (15) मुनिवृत्तिः (16) अननुभूतपूर्वम्

(17) न्यासीकृतम् (18) निर्घृणम् (19) रघुपुङ्गवः (20) अनन्यशरणा (21) पण्डितमानिनी (22) शोकतरङ्गिणी (23) आत्ययिकम् (24) मुक्तविभवः (चित्रकूटः) (25) कर्णनासिकम् (26) विषमस्थः (27) तप्तनाराचसन्निभम् (28) सिंहसङ्काशः (29) धर्ममर्मज्ञः (30) ताम्राक्षः (31) अकन्धरः (32) मुक्तिदाय ।

III. *Give one word for the following:—*

(1) पथि साधु (2) मोक्तुम् इच्छुः (3) पयसः विकारः (4) विधिमनतिक्रम्य (5) विधिमर्हतीति (6) हातुं इच्छसि (7) अक्ष्णोः समीपे (8) फलमिव आचरितम् (9)ऋजोः भावः (10)वातानां समूहः (11)मातुः पिता (12) दुःखेन पूर्णम् (13) वंशे भवः (14) वक्तुम् इच्छामि (15) ब्रह्मणः इयम् (16) भूतानां विकारः (17) जटाः अस्य सन्ति (18) मम इदम् (19) जनानां समूहः ।

IV. *Identify the grammatical forms*

(1) आसीत् (2) पुरंध्रस (3) कारयामास (4) लप्स्यसे (5) दशरथे चिन्तयति (6) अज्ञाते (7) वराणि (8) आकर्ण्यताम् (9) हातुम् (10) भेत्तव्यम् (11) तीर्त्वा (12) आमन्त्र्य (13) धारयन् (14) पातयित्वा (15)देया (16)समेयिवान् (17)दिदृक्षते (18)गृहाण (19) अवात्सुः (20) प्रस्थीयताम् (21) विनङ्क्ष्यसि (22) शास्सि (23) कनीयांसम् (24) वरिष्ठः (25) च्छिन्धि (26) प्रतिष्ठमानम् (27) मत्तः (28) वः (29) निवर्तयिष्यन् (30) आपतित (31) उषितम् (32) चरितव्यम् (33) मुमुक्षोः (34) रक्षिष्यामि ।

V. *Change the Voice:—*

In the Active Voice, the subject takes प्रथमाविभक्ति and the object is used in द्वितीयाविभक्ति । The verb should agree with the subject in Person and Number (पुरुष and वचन).